Clarendon Press Series

SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS

EDITED
WITH INTRODUCTION AND ENGLISH NOTES
BY

LEWIS CAMPBELL, M. A., LL.D.
Professor of Greek in the University of St. Andrews
AND
EVELYN ABBOTT, M.A.
Balliol College, Oxford

ANTIGONE

Oxford
AT THE CLARENDON PRESS
M DCCC LXXIV

London

MACMILLAN AND CO.

PUBLISHERS TO THE UNIVERSITY OF

Oxford

ADVERTISEMENT.

THE present edition of Sophocles is intended for the use of boys in the upper forms of schools. It is founded upon the larger edition in course of publication by the Clarendon Press. The text is the same, with very few exceptions, but the notes have been changed and recast to suit the needs of younger readers, for whom the simple and compendious explanation of the meaning must mainly be kept in view. Discussions on the text and observations on metre have been omitted as unnecessary, though in some instances attention is drawn to probable corruption of the reading as a source of difficulty. In order to obtain the dogmatic certainty necessary in teaching boys, a decisive explanation has been given of some passages which the Editors are far from considering to be beyond question, and the most prominent construction has been singled out when the full interpretation would acknowledge more than one. In the Introductions, and occasionally in the Notes, attention has been drawn to the art of Sophocles, in the hope that an interest may be awakened in this subject. Such observations are also necessary to a complete understanding of the author, for the

London

MACMILLAN AND CO.

PUBLISHERS TO THE UNIVERSITY OF

Oxford

ADVERTISEMENT.

THE present edition of Sophocles is intended for the use of boys in the upper forms of schools. It is founded upon the larger edition in course of publication by the Clarendon Press. The text is the same, with very few exceptions, but the notes have been changed and recast to suit the needs of younger readers, for whom the simple and compendious explanation of the meaning must mainly be kept in view. Discussions on the text and observations on metre have been omitted as unnecessary, though in some instances attention is drawn to probable corruption of the reading as a source of difficulty. In order to obtain the dogmatic certainty necessary in teaching boys, a decisive explanation has been given of some passages which the Editors are far from considering to be beyond question, and the most prominent construction has been singled out when the full interpretation would acknowledge more than one. In the Introductions, and occasionally in the Notes, attention has been drawn to the art of Sophocles, in the hope that an interest may be awakened in this subject. Such observations are also necessary to a complete understanding of the author, for the

difficulties of Sophocles are not merely owing to the subtle delicacy of his language: it is often hard to breathe the fine air in which his genius lives, and appreciate in all its depth and nobleness a species of art at once so pathetic and intellectual.

The plays will be published regularly at short intervals.

Oct. 1, 1873.

ΑΝΤΙΓΟΝΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.
ΙΣΜΗΝΗ.
ΧΟΡΟΣ *Θηβαίων γερόντων.*
ΚΡΕΩΝ.
ΦΥΛΑΞ.
ΑΙΜΩΝ.
ΤΕΙΡΕΣΙΑΣ.
ΑΓΓΕΛΟΣ.
ΕΥΡΥΔΙΚΗ.
ΕΞΑΓΓΕΛΟΣ.

ΑΝΤΙΓΟΝΗ.

Ὦ ΚΟΙΝΟΝ αὐτάδελφον Ἰσμήνης κάρα,
ἆρ' οἶσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
ὁποῖον οὐχὶ νῷν ἔτι ζώσαιν τελεῖ;
οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἄτης *ἔχον
οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὁποῖον οὐ
τῶν σῶν τε κἀμῶν οὐκ ὄπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
ἔχεις τι κεἰσήκουσας; ἤ σε λανθάνει
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά;

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἵκετ' ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μιᾷ θανόντων ἡμέρᾳ διπλῇ χερί·
ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχοῦσα μᾶλλον, οὔτ' ἀτωμένη.

ΑΝ. ᾔδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' οὕνεκ' ἐξέπεμπον, ὡς μόνη κλύοις.

ΙΣ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.

ΑΝ. οὐ γὰρ τάφου νῷν τὼ κασιγνήτω Κρέων
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
Ἐτεοκλέα μέν, ὡς λέγουσι, σὺν δίκῃ
*προθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς,
τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν

ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
ἐᾶν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν
θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς.
τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
κἀμοί, λέγω γὰρ κἀμέ, κηρύξαντ' ἔχειν,
καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
σαφῆ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
οὐχ ὡς παρ' οὐδέν, ἀλλ' ὃς ἂν τούτων τι δρᾷ,
φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακή.
ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον;
ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
ΙΣ. ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;
ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
ΙΣ. ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
ΑΝ. τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἢν σὺ μὴ θέλῃς,
ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἁλώσομαι.
ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἴργειν μέτα.
ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
ὡς νῷν ἀπεχθὴς δυσκλεής τ' ἀπώλετο
πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·
ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
τρίτον δ' ἀδελφὼ δύο μίαν καθ' ἡμέραν
αὐτοκτονοῦντε τὼ ταλαιπώρω μόρον
κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
νῦν αὖ μόνα δὴ νὼ λελειμμένα σκόπει
ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βίᾳ
ψῆφον τυράννων ἢ κράτη παρέξιμεν.

ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι
ἔφυμεν, ὡς πρὸς ἄνδρας οὐ μαχουμένα·
ἔπειτα δ' οὕνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων
καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα.
ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς
ξύγγνοιαν ἴσχειν, ὡς βιάζομαι τάδε,
τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

ΑΝ. οὔτ' ἂν κελεύσαιμ' οὔτ' ἄν, εἰ θέλοις ἔτι
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῴης μέτα.
ἀλλ' ἴσθ' ὁποία σοι δοκεῖ, κεῖνον δ' ἐγὼ
θάψω. καλόν μοι τοῦτο ποιούσῃ θανεῖν.
φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,
ὅσια πανουργήσασ'· ἐπεὶ πλείων χρόνος
ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
ἐκεῖ γὰρ ἀεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσασ' ἔχε.

ΙΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος.

ΑΝ. σὺ μὲν τάδ' ἂν προὔχοι'· ἐγὼ δὲ δὴ τάφον
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

ΙΣ. οἴμοι ταλαίνης ὡς ὑπερδέδοικά σου.

ΑΝ. μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.

ΙΣ. ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενὶ
τοὔργον, κρυφῇ δὲ κεῦθε, σὺν δ' αὔτως ἐγώ.

ΑΝ. οἴμοι, καταύδα· πολλὸν ἐχθίων ἔσει
σιγῶσ', ἐὰν μὴ πᾶσι κηρύξῃς τάδε.

ΙΣ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

ΑΝ. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἁδεῖν με χρή.

ΙΣ. εἰ καὶ δυνήσει γ'· ἀλλ' ἀμηχάνων ἐρᾷς.

ΑΝ. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα.

ΑΝ. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκῃ.

ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.

ΙΣ. ἀλλ' εἰ δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ', ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

στρ.α. ἀκτὶς ἀελίου, τὸ κάλλιστον ἑπταπύλῳ φανὲν
Θήβᾳ τῶν προτέρων φάος,
ἐφάνθης ποτ', ὦ χρυσέας
ἁμέρας βλέφαρον, Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα,
τὸν λεύκασπιν Ἀργόθεν φῶτα βάντα πανσαγίᾳ
φυγάδα πρόδρομον ὀξυτέρῳ κινήσασα χαλινῷ·
*ὃς ἐφ' ἡμετέρᾳ γᾷ *Πολυνείκους
ἀρθεὶς νεικέων ἐξ ἀμφιλόγων
ὀξέα κλάζων
αἰετὸς εἰς γᾶν ὣς ὑπερέπτη,
λευκῆς χιόνος πτέρυγι στεγανὸς
πολλῶν μεθ' ὅπλων
ξύν θ' ἱπποκόμοις κορύθεσσι.

ἀντ.α. στὰς δ' ὑπὲρ μελάθρων *φονώσαισιν ἀμφιχανὼν κύκλῳ
λόγχαις ἑπτάπυλον στόμα,
ἔβα, πρίν ποθ' ἁμετέρων
αἱμάτων γένυσιν πλησθῆναί τε καὶ στεφάνωμα πύργων
πευκάενθ' Ἥφαιστον ἑλεῖν. τοῖος ἀμφὶ νῶτ' ἐτάθη
πάταγος Ἄρεος ἀντιπάλῳ δυσχείρωμα δράκοντι.
Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ὑπερεχθαίρει, καί σφας ἐσιδὼν
πολλῷ ῥεύματι προσνισσομένους,
χρυσοῦ καναχῆς ὑπερόπτης,
παλτῷ ῥιπτεῖ πυρὶ βαλβίδων
ἐπ' ἄκρων ἤδη
νίκην ὁρμῶντ' ἀλαλάξαι·

στρ.β. ἀντιτύπᾳ δ' ἐπὶ γᾷ πέσε ταντάλωθεὶς
πυρφόρος ὃς τότε μαινομένᾳ ξὺν ὁρμᾷ

βακχεύων ἐπέπνει
ῥιπαῖς ἐχθίστων ἀνέμων.
εἶχε δ' ἄλλᾳ μὲν ἄλ-
λᾳ· τὰ δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης
δεξιόσειρος.
ἑπτὰ λοχαγοὶ γὰρ ἐφ' ἑπτὰ πύλαις
ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
πλὴν τοῖν στυγεροῖν, ὢ πατρὸς ἑνὸς
μητρός τε μιᾶς φύντε καθ' αὑτοῖν
δικρατεῖς λόγχας στήσαντ' ἔχετον
κοινοῦ θανάτου μέρος ἄμφω.
αντ.β. ἀλλὰ γὰρ ἁ μεγαλώνυμος ἦλθε Νίκα
τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβᾳ,
ἐκ μὲν δὴ πολέμων
τῶν νῦν θέσθε λησμοσύναν,
θεῶν δὲ ναοὺς χοροῖς
παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλελίχθων
Βάκχιος ἄρχοι.
ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας,
Κρέων ὁ Μενοικέως, *ἄρχων νεοχμὸς
νεαραῖσι θεῶν ἐπὶ συντυχίαις
χωρεῖ, τίνα δὴ μῆτιν ἐρέσσων;
ὅτι σύγκλητον τήνδε γερόντων
προὔθετο λέσχην,
κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν·
ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
ἔστειλ' ἱκέσθαι, τοῦτο μὲν τὰ Λαΐου
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη,
τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὤρθου πόλιν,
κἀπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι

παῖδας μένοντας ἐμπέδοις φρονήμασιν.
ὅτ᾽ οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν
καθ᾽ ἡμέραν ὤλοντο παίσαντές τε καὶ
πληγέντες αὐτόχειρι σὺν μιάσματι,
ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
γένους κατ᾽ ἀγχιστεῖα τῶν ὀλωλότων.
ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ.
ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,
ἀλλ᾽ ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει,
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
καὶ μείζον᾽ ὅστις ἀντὶ τῆς αὑτοῦ πάτρας
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ᾽ ὁρῶν ἀεί,
οὔτ᾽ ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
οὔτ᾽ ἂν φίλον ποτ᾽ ἄνδρα δυσμενῆ χθονὸς
θείμην ἐμαυτῷ, τοῦτο γιγνώσκων ὅτι
ἥδ᾽ ἐστὶν ἡ σῴζουσα, καὶ ταύτης ἔπι
πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.
τοιοῖσδ᾽ ἐγὼ νόμοισι τήνδ᾽ αὔξω πόλιν·
καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
ἀστοῖσι παίδων τῶν ἀπ᾽ Οἰδίπου πέρι·
Ἐτεοκλέα μέν, ὃς πόλεως ὑπερμαχῶν
ὄλωλε τῆσδε, πάντ᾽ ἀριστεύσας δορί,
τάφῳ τε κρύψαι καὶ τὰ πάντ᾽ ἐφαγνίσαι
ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·
τὸν δ᾽ αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,
ὃς γῆν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς
φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ
πρῆσαι κατάκρας, ἠθέλησε δ᾽ αἵματος
κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,

*τοῦτον πόλει τῇδ' *ἐκκεκήρυκται τάφῳ*
μήτε κτερίζειν μήτε κωκῦσαί τινα,
ἐᾶν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας
καὶ πρὸς κυνῶν ἐδεστόν, αἰκισθέντ' ἰδεῖν.
τοιόνδ' ἐμὸν φρόνημα, κοὔποτ' ἔκ γ' ἐμοῦ
τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
ἀλλ' ὅστις εὔνους τῇδε τῇ πόλει, θανὼν
καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται.

ΧΟ. *σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,*
τὸν τῇδε δύσνουν καὶ τὸν εὐμενῆ πόλει·
νόμῳ δὲ χρῆσθαι παντί πού γ' ἔνεστί σοι
καὶ τῶν θανόντων χὠπόσοι ζῶμεν πέρι.

ΚΡ. *ὡς ἂν σκοποί νυν ἦτε τῶν εἰρημένων.*

ΧΟ. *νεωτέρῳ τῳ τοῦτο βαστάζειν πρόθες.*

ΚΡ. *ἀλλ' εἴσ' ἕτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.*

ΧΟ. *τί δῆτ' ἂν ἄλλῳ τοῦτ' ἐπεντέλλοις ἔτι;*

ΚΡ. *τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.*

ΧΟ. *οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ.*

ΚΡ. *καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων*
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὕπο
δύσπνους ἱκάνω, κοῦφον ἐξάρας πόδα.
πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις,
ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν·
ψυχὴ γὰρ ηὔδα πολλά μοι μυθουμένη,
τάλας, τί χωρεῖς οἷ μολὼν δώσεις δίκην;
τλήμων, μένεις αὖ; κεἰ τάδ' εἴσεται Κρέων
ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;
*τοιαῦθ' ἑλίσσων ἤνυτον *σπουδῇ βραδύς,*
χοὕτως ὁδὸς βραχεῖα γίγνεται μακρά.
τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
σοί, κεἰ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως.
τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος,

τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.
ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;
ΦΥ. φράσαι θέλω σοι πρῶτα τἀμαυτοῦ· τὸ γὰρ
πρᾶγμ' οὔτ' ἔδρασ' οὔτ' εἶδον ὅστις ἦν ὁ δρῶν,
οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.
ΚΡ. εὖ γε στοχάζει κἀποφάργνυσαι κύκλῳ
τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.
ΦΥ. τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν.
ΚΡ. οὔκουν ἐρεῖς ποτ', εἶτ' ἀπαλλαχθεὶς ἄπει;
ΦΥ. καὶ δὴ λέγω σοι. τὸν νεκρόν τις ἀρτίως
θάψας βέβηκε κἀπὶ χρωτὶ διψίαν
κόνιν παλύνας κἀφαγιστεύσας ἃ χρή.
ΚΡ. τί φῄς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;
ΦΥ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῇδος ἦν
πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ
καὶ χέρσος, ἀρρὼξ οὐδ' ἐπημαξευμένη
τροχοῖσιν, ἀλλ' ἄσημος οὑργάτης τις ἦν.
ὅπως δ' ὁ πρῶτος ἡμὶν ἡμεροσκόπος
δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὔ,
λεπτὴ δ' ἄγος φεύγοντος ὣς ἐπῆν κόνις.
σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο
πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.
εἷς γάρ τις ἦν ἕκαστος οὑξειργασμένος,
κοὐδεὶς ἐναργής, ἀλλ' ἔφευγε * μὴ εἰδέναι.
ἦμεν δ' ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν,
καὶ πῦρ διέρπειν, καὶ θεοὺς ὁρκωμοτεῖν
τὸ μήτε δρᾶσαι μήτε τῳ ξυνειδέναι
τὸ πρᾶγμα βουλεύσαντι μήτ' εἰργασμένῳ.
τέλος δ', ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
λέγει τις εἷς, ὃς πάντας ἐς πέδον κάρα

νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἴχομεν
οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
σοὶ τοὔργον εἴη τοῦτο κοὐχὶ κρυπτέον.
καὶ ταῦτ' ἐνίκα, κἀμὲ τὸν δυσδαίμονα
πάλος καθαιρεῖ τοῦτο τἀγαθὸν λαβεῖν.
πάρειμι δ' ἄκων οὐχ ἑκοῦσιν, οἶδ' ὅτι·
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟ. ἄναξ, ἐμοί τοι, μή τι καὶ θεήλατον
τοὔργον τόδ' * ῇ, ξύννοια βουλεύει πάλαι.

ΚΡ. παῦσαι, πρὶν ὀργῆς κἀμὲ μεστῶσαι λέγων,
μὴ 'φευρεθῇς ἄνους τε καὶ γέρων ἅμα.
λέγεις γὰρ οὐκ ἀνεκτά, δαίμονας λέγων
πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
πότερον ὑπερτιμῶντες ὡς εὐεργέτην
ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας
ναοὺς πυρώσων ἦλθε κἀναθήματα
καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεούς;
οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί,
κρυφῇ κάρα σείοντες, οὐδ' ὑπὸ ζυγῷ
λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.
ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
οὐδὲν γὰρ ἀνθρώποισιν οἷον ἄργυρος
κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν·
πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,
χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην.

ἀλλ᾽ εἴπερ ἴσχει Ζεὺς ἔτ᾽ ἐξ ἐμοῦ σέβας,
εὖ τοῦτ᾽ ἐπίστασ᾽, ὅρκιος δέ σοι λέγω,
εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
εὑρόντες ἐκφανεῖτ᾽ ἐς ὀφθαλμοὺς ἐμούς,
οὐχ ὑμὶν Ἅιδης μοῦνος ἀρκέσει, πρὶν ἂν
ζῶντες κρεμαστοὶ τήνδε δηλώσηθ᾽ ὕβριν,
ἵν᾽ εἰδότες τὸ κέρδος ἔνθεν οἰστέον
τὸ λοιπὸν ἁρπάζητε, καὶ μάθηθ᾽ ὅτι
οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας
ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.
ΦΥ. εἰπεῖν τι δώσεις, ἢ στραφεὶς οὕτως ἴω;
ΚΡ. οὐκ οἶσθα καὶ νῦν ὡς ἀνιαρῶς λέγεις;
ΦΥ. ἐν τοῖσιν ὠσὶν ἢ ᾽πὶ τῇ ψυχῇ δάκνει;
ΚΡ. τί δαί; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
ΦΥ. ὁ δρῶν σ᾽ ἀνιᾷ τὰς φρένας, τὰ δ᾽ ὦτ᾽ ἐγώ.
ΚΡ. οἴμ᾽ ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ.
ΦΥ. οὔκουν τό *γ᾽ ἔργον τοῦτο ποιήσας ποτέ.
ΚΡ. καὶ ταῦτ᾽ ἐπ᾽ ἀργύρῳ γε τὴν ψυχὴν προδούς.
ΦΥ. φεῦ.
ἦ δεινὸν ᾧ δοκῇ γε καὶ ψευδῆ δοκεῖν.
ΚΡ. κόμψευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ᾽ ὅτι
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.
ΦΥ. ἀλλ᾽ εὑρεθείη μὲν μάλιστ᾽, ἐὰν δέ τοι
ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,
οὐκ ἔσθ᾽ ὅπως ὄψει σὺ δεῦρ᾽ ἐλθόντα με.
καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ᾽ ἐμῆς
σωθείς, ὀφείλω τοῖς θεοῖς πολλὴν χάριν.
ΧΟ. στρ.α. πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει·
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ
χωρεῖ, περιβρυχίοισιν
περῶν ὑπ᾽ οἴδμασιν,
θεῶν τε τὰν ὑπερτάταν, Γᾶν

ἄφθιτον, ἀκαμάταν ἀποτρύεται,
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππείῳ γένει πολεύων.
ἀντ.α. *κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει
καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν
σπείραισι δικτυοκλώστοις,
περιφραδὴς ἀνήρ·
κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ'
ἵππον † ἕξεται ἀμφίλοφον ζυγὸν οὔρειόν τ' ἀκμῆτα ταῦρον.
στρ.β. καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους
ὀργὰς ἐδιδάξατο καὶ δυσαύλων
πάγων *ἐναίθρεια καὶ
δύσομβρα φεύγειν βέλη·
παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται
τὸ μέλλον· Ἅιδα μόνον
φεῦξιν οὐκ ἐπάξεται·
νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.
ἀντ.β. σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων
ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἕρπει.
νόμους παρείρων χθονὸς
θεῶν τ' ἔνορκον δίκαν,
ὑψίπολις· ἄπολις, ὅτῳ τὸ μὴ καλὸν
ξύνεστι τόλμας χάριν.
μήτ' ἐμοὶ παρέστιος
γένοιτο μήτ' ἴσον φρονῶν, ὃς τάδ' ἔρδοι.
ἐς δαιμόνιον τέρας ἀμφινοῶ
τόδε, πῶς εἰδὼς ἀντιλογήσω
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
ὦ δύστηνος
καὶ δυστήνου πατρὸς Οἰδιπόδα,
τί ποτ'; οὐ δή που σέ γ' ἀπιστοῦσαν
τοῖς βασιλείοισιν ἄγουσι νόμοις
καὶ ἐν ἀφροσύνῃ καθελόντες;
ΦΥ. ἥδ' ἔστ' ἐκείνη τοὔργον *ἡ 'ξειργασμένη·

τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων;
ΧΟ. ὅδ' ἐκ δόμων ἄψορρος ἐς δέον περᾷ.
ΚΡ. τί δ' ἔστι; ποίᾳ ξύμμετρος προὔβην τύχῃ;
ΦΥ. ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην. ἐπεὶ
σχολῇ ποθ' ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.
ἀλλ' ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
ἥκω, δι' ὅρκων καίπερ ὢν ἀπώμοτος,
κόρην ἄγων τήνδ', ἣ καθευρέθη τάφον
κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,
ἀλλ' ἔστ' ἐμὸν θοὔρμαιον, οὐκ ἄλλου, τόδε.
καὶ νῦν, ἄναξ, τήνδ' αὐτός, ὡς θέλεις, λαβὼν
καὶ κρῖνε κἀξέλεγχ'· ἐγὼ δ' ἐλεύθερος
δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.
ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;
ΦΥ. αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.
ΚΡ. ἦ καὶ ξυνίῃς καὶ λέγεις ὀρθῶς ἃ φῄς;
ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
ἀπεῖπας. ἆρ' ἔνδηλα καὶ σαφῆ λέγω;
ΚΡ. καὶ πῶς ὁρᾶται κἀπίληπτος ᾑρέθη;
ΦΥ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἥκομεν,
πρὸς σοῦ τὰ δείν' ἐκεῖν' ἐπηπειλημένοι,
πᾶσαν κόνιν σήραντες ἣ κατεῖχε τὸν
νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ,
καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
ὀσμὴν ἀπ' αὐτοῦ μὴ βάλοι πεφευγότες,
ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
χρόνον τάδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
καὶ καῦμ' ἔθαλπε· καὶ τότ' ἐξαίφνης χθονὸς
τυφὼς ἀείρας σκηπτόν, οὐράνιον ἄχος,

πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
ὕλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας
αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.
καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
ἡ παῖς ὁρᾶται, κἀνακωκύει πικρᾶς
ὄρνιθος ὀξὺν φθόγγον, ὡς ὅταν κενῆς
εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος·
οὕτω δὲ χαὔτη, ψιλὸν ὡς ὁρᾷ νέκυν,
γόοισιν ἐξῴμωξεν, ἐκ δ' ἀρὰς κακὰς
ἠρᾶτο τοῖσι τοὔργον ἐξειργασμένοις.
καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,
ἔκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου
χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
χἠμεῖς ἰδόντες ἱέμεσθα, σὺν δέ νιν
θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην,
καὶ τάς τε πρόσθεν τάς τε νῦν ἠλέγχομεν
πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο,
ἀλλ' ἡδέως ἔμοιγε κἀλγεινῶς ἅμα.
τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
ἥδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.

ΚΡ. σὲ δή, σὲ τὴν νεύουσαν ἐς πέδον κάρα,
φῄς, ἢ καταρνεῖ μὴ δεδρακέναι τάδε;

ΑΝ. καὶ φημὶ δρᾶσαι κοὐκ ἀπαρνοῦμαι τὸ μή.

ΚΡ. σὺ μὲν κομίζοις ἂν σεαυτὸν ᾗ θέλεις
ἔξω βαρείας αἰτίας ἐλεύθερον·
σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
ᾔδης τὰ κηρυχθέντα μὴ πράσσειν τάδε;

ΑΝ. ᾔδη· τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.

ΚΡ. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;

ΑΝ. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε
οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη,
οἳ τούσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.

οὐδὲ σθένειν τοσοῦτον ᾠόμην τὰ σὰ
κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῆ θεῶν
νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.
οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' ἀεί ποτε
ζῇ ταῦτα, κοὐδεὶς οἶδεν ἐξ ὅτου 'φάνη.
τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην
δώσειν· θανουμένη γὰρ ἐξῄδη, τί δ' οὔ;
κεἰ μὴ σὺ προὐκήρυξας. εἰ δὲ τοῦ χρόνου
πρόσθεν θανοῦμαι, κέρδος αὔτ' ἐγὼ λέγω.
ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν
παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
μητρὸς θανόντ' ἄθαπτον ἐσχόμην νέκυν,
κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
σχεδόν τι μώρῳ μωρίαν ὀφλισκάνω.

ΧΟ. δηλοῖ τὸ γέννημ' ὠμὸν ἐξ ὠμοῦ πατρὸς
τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις.
σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο,
νόμους ὑπερβαίνουσα τοὺς προκειμένους·
ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,
τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
ἦ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ,
εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη.
ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα[s]

τοῦ παντὸς ἡμῖν Ζηνὸς ἑρκείου κυρεῖ,
αὐτή τε χὴ ξύναιμος οὐκ ἀλύξετον
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου.
καί νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.
φιλεῖ δ' ὁ θυμὸς πρόσθεν ᾑρῆσθαι κλοπεὺς
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.
μισῶ γε μέντοι χὤταν ἐν κακοῖσί τις
ἁλοὺς ἔπειτα τοῦτο καλλύνειν θέλῃ.
ΑΝ. θέλεις τι μεῖζον ἢ κατακτεῖναί μ' ἑλών;
ΚΡ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.
ΑΝ. τί δῆτα μέλλεις; ὡς ἐμοὶ τῶν σῶν λόγων
ἀρεστὸν οὐδέν, μηδ' ἀρεσθείη ποτέ,
οὕτω δὲ καὶ σοὶ τἄμ' ἀφανδάνοντ' ἔφυ.
καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
τιθεῖσα; τούτοις τοῦτο πᾶσιν ἁνδάνειν
λέγοιτ' ἄν, εἰ μὴ γλῶσσαν *ἐγκλείοι φόβος.
ἀλλ' ἡ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ
κἄξεστιν αὐτῇ δρᾶν λέγειν θ' ἃ βούλεται.
ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὁρᾷς.
ΑΝ. ὁρῶσι χοὗτοι· σοὶ δ' ὑπίλλουσι στόμα.
ΚΡ. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς;
ΑΝ. οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.
ΚΡ. οὔκουν ὅμαιμος χὠ καταντίον θανών;
ΑΝ. ὅμαιμος ἐκ μιᾶς τε καὶ ταὐτοῦ πατρός.
ΚΡ. πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾷς χάριν;
ΑΝ. οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς.
ΚΡ. εἴ τοί σφε τιμᾷς ἐξ ἴσου τῷ δυσσεβεῖ.
ΑΝ. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὤλετο.
ΚΡ. πορθῶν δὲ τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.
ΑΝ. ὅμως ὅ γ' Ἅιδης τοὺς νόμους τούτους ποθεῖ.
ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος.

ΑΝ. *τίς οἶδεν εἰ κάτω 'στὶν εὐαγῆ τάδε;*
ΚΡ. *οὔτοι ποθ' οὑχθρός, οὐδ' ὅταν θάνῃ, φίλος.*
ΑΝ. *οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.*
ΚΡ. *κάτω νυν ἐλθοῦσ', εἰ φιλητέον, φίλει*
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.
ΧΟ. *καὶ μὴν πρὸ πυλῶν ἥδ' Ἰσμήνη,*
φιλάδελφα κάτω δάκρυ' εἰβομένη·
νεφέλη δ' ὀφρύων ὕπερ αἱματόεν
ῥέθος αἰσχύνει,
τέγγουσ' εὐῶπα παρειάν.
ΚΡ. *σὺ δ', ἣ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη*
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δύ' ἄτα κἀπαναστάσεις θρόνων,
— *φέρ' εἰπὲ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου*
φήσεις μετασχεῖν, ἢ 'ξομεῖ τὸ μὴ εἰδέναι;
ΙΣ. δέδρακα τοὔργον, εἴπερ ἥδ' ὁμορροθεῖ,
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.
ΑΝ. *ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ*
οὔτ' ἠθέλησας οὔτ' ἐγὼ 'κοινωσάμην.
ΙΣ. *ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι*
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.
ΑΝ. *ὧν τοὔργον, Ἅιδης χοἰ κάτω ξυνίστορες·*
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.
ΙΣ. *μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ*
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἁγνίσαι.
ΑΝ. *μή μοι θάνῃς σὺ κοινά, μηδ' ἃ μὴ 'θιγες*
ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.
ΙΣ. *καὶ τίς βίος μοι σοῦ λελειμμένῃ φίλος;*
ΑΝ. Κρέοντ' *ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.*
ΙΣ. *τί ταῦτ' ἀνιᾷς μ', οὐδὲν ὠφελουμένη;*
ΑΝ. *ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἐν σοι γελῶ.*
ΙΣ. *τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;*
ΑΝ. *σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.*
ΙΣ. *οἴμοι τάλαινα,* κἀμπλάκω τοῦ σοῦ μόρου;

ΑΝ. σὺ μὲν γὰρ εἵλου ζῆν, ἐγὼ δὲ κατθανεῖν.
ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
ΑΝ. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.
ΙΣ. καὶ μὴν ἴση νῷν ἐστιν ἡ 'ξαμαρτία.
ΑΝ. θάρσει. σὺ μὲν ζῇς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν.
ΚΡ. τὼ παῖδέ φημι τώδε τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ.
ΙΣ. οὐ γάρ ποτ', ὦναξ, οὐδ' ὃς ἂν βλάστῃ μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
ΚΡ. σοὶ γοῦν, ὅθ' εἵλου σὺν κακοῖς πράσσειν κακά.
ΙΣ. τί γὰρ μόνῃ μοι τῆσδ' ἄτερ βιώσιμον;
ΚΡ. ἀλλ' ἥδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.
ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;
ΚΡ. ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι.
ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδέ τ' ἦν ἡρμοσμένα.
ΚΡ. κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ.
*ΑΝ. ὦ φίλταθ' Αἷμον, ὥς σ' ἀτιμάζει πατήρ.
ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
*ΧΟ. ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;
ΚΡ. Ἅιδης ὁ παύσων τούσδε τοὺς γάμους ἔφυ.
*ΧΟ. δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν.
ΚΡ. καὶ σοί γε κἀμοί. μὴ τριβὰς ἔτ', ἀλλά νιν
κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρὴ
γυναῖκας εἶναι τάσδε μηδ' ἀνειμένας.
φεύγουσι γάρ τοι χοἱ θρασεῖς, ὅταν πέλας
ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου.
ΧΟ. στρ. α. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.
οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλῆθος ἕρπον·
ὅμοιον ὥστε ποντίαις
οἶδμα δυσπνόοις ὅταν
Θρῄσσαισιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
κυλίνδει βυσσόθεν κελαινὰν

θῖνα καὶ δυσάνεμον,
στόνῳ βρέμουσι δ' ἀντιπλῆγες ἀκταί.
ἀντ.α. ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὁρῶμαι
πήματα †φθιμένων ἐπὶ πήμασι πίπτοντ',
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν.
νῦν γὰρ ἐσχάτας ὑπὲρ
ῥίζας *ἐτέτατο φάος ἐν Οἰδίπου δόμοις.
κατ' αὖ νιν φοινία θεῶν τῶν
νερτέρων ἀμᾷ κόνις
λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς.
στρ.β. τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν
ὑπερβασία κατάσχοι,
τὰν οὔθ' ὕπνος αἱρεῖ ποθ' ὁ παντογήρως
οὔτ' ἀκάματοι θεῶν
μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας
κατέχεις Ὀλύμπου
μαρμαρόεσσαν αἴγλαν.
τό τ' ἔπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει
νόμος ὅδ', οὐδὲν *ἕρπων
θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας.
ἀντ.β. ἁ γὰρ δὴ πολύπλαγκτος ἐλπὶς
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
εἰδότι δ' οὐδὲν ἕρπει,
πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ.
σοφίᾳ γὰρ ἔκ του
κλεινὸν ἔπος πέφανται,
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν ὅτῳ φρένας
θεὸς ἄγει πρὸς ἄταν·
πράσσει δ' ὀλίγιστον χρόνον ἐκτὸς ἄτας.
ὅδε μὴν Αἵμων, παίδων τῶν σῶν

νέατον γέννημ'· ἆρ' ἀχνύμενος
[τῆς μελλογάμου]
τάλιδος ἥκει μόρον Ἀντιγόνης,
ἀπάτας λεχέων ὑπεραλγῶν;
ΚΡ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
ὦ παῖ, τελείαν ψῆφον ἆρα μὴ κλύων
τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

ΑΙΜΩΝ.

πάτερ, σός εἰμι· καὶ σύ μοι γνώμας ἔχων
χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου.
ΚΡ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,
γνώμης πατρῴας πάντ' ὄπισθεν ἑστάναι.
τούτου γὰρ οὕνεκ' ἄνδρες εὔχονται γονὰς
κατηκόους φύσαντες ἐν δόμοις ἔχειν,
ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
ὅστις δ' ἀνωφέλητα φιτύει τέκνα,
τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὑτῷ πόνους
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
μή νύν ποτ', ὦ παῖ, τὰς φρένας *γ' ὑφ' ἡδονῆς
γυναικὸς οὕνεκ' ἐκβάλῃς, εἰδὼς ὅτι
ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,
γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός;
ἀλλὰ πτύσας ὡσεί τε δυσμενῆ μέθες
τὴν παῖδ' ἐν Ἅιδου τήνδε νυμφεύειν τινί.
ἐπεὶ γὰρ αὐτὴν εἷλον ἐμφανῶς ἐγὼ
πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
ψευδῆ γ' ἐμαυτὸν οὐ καταστήσω πόλει,
ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῆ φύσει

ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους.
ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
χρηστός, φανεῖται κἀν πόλει δίκαιος ὤν.
ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται,
ἢ τοὐπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν.
ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
καὶ σμικρὰ καὶ δίκαια καὶ τἀναντία.
καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
δορός τ' ἂν ἐν χειμῶνι προστεταγμένον
μένειν δίκαιον κἀγαθὸν παραστάτην.
ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
αὕτη πόλεις τ' ὄλλυσιν, ἥδ' ἀναστάτους
οἴκους τίθησιν· ἥδε σὺν μάχῃ δορὸς
τροπὰς καταρρήγνυσι· τῶν δ' ὀρθουμένων
σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία.
οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
κοὔτοι γυναικὸς οὐδαμῶς ἡσσητέα.
κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
κοὐκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἄν.

ΧΟ. ἡμῖν μέν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,
οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
γένοιτο μένταν χἀτέρῳ καλῶς ἔχον.
σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ
λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,

πασῶν γυναικῶν ὡς ἀναξιωτάτη
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει,
ἥτις τὸν αὑτῆς αὐτάδελφον ἐν φοναῖς
πεπτῶτ' ἄθαπτον μήθ' ὑπ' ὠμηστῶν κυνῶν
εἴασ' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινός·
οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν;
τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις.
ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
μή νυν ἓν ἦθος μοῦνον ἐν σαυτῷ φόρει,
ὡς φῂς σύ, κοὐδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὤφθησαν κενοί.
ἀλλ' ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
ὁρᾷς παρὰ ῥείθροισι χειμάρροις ὅσα
δένδρων ὑπείκει, κλῶνας ὡς ἐκσώζεται,
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
αὕτως δὲ ναὸς ὅστις ἐγκρατῆ πόδα
τείνας ὑπείκει μηδέν, ὑπτίοις κάτω
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
ἀλλ' εἶκε θυμῷ καὶ μετάστασιν δίδου.
γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου
πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ
φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟ. ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλᾶ.

ΚΡ. οἱ τηλικοίδε καὶ διδαξόμεσθα δὴ
φρονεῖν ὑπ' ἀνδρὸς τηλικοῦδε τὴν φύσιν;

ΑΙ. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν.
ΚΡ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν;
ΑΙ. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακούς.
ΚΡ. οὐχ ἥδε γὰρ τοιᾷδ' ἐπείληπται νόσῳ;
ΑΙ. οὔ φησι Θήβης τῆσδ' ὁμόπτολις λεώς.
ΚΡ. πόλις γὰρ ἡμῖν ἁμὲ χρὴ τάσσειν ἐρεῖ;
ΑΙ. ὁρᾷς τόδ' ὡς εἴρηκας ὡς ἄγαν νέος;
ΚΡ. ἄλλῳ γὰρ ἢ 'μοὶ χρή *με τῆσδ' ἄρχειν χθονός;
ΑΙ. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἐσθ' ἑνός.
ΚΡ. οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;
ΑΙ. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.
ΚΡ. ὅδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ.
ΑΙ. εἴπερ γυνὴ σύ· σοῦ γὰρ οὖν προκήδομαι.
ΚΡ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.
ΑΙ. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὁρῶ.
ΚΡ. ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;
ΑΙ. οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν.
ΚΡ. ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.
ΑΙ. οὔ τἂν ἕλοις ἥσσω γε τῶν αἰσχρῶν ἐμέ.
ΚΡ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.
ΑΙ. καὶ σοῦ γε κἀμοῦ, καὶ θεῶν τῶν νερτέρων.
ΚΡ. ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς.
ΑΙ. ἥδ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινά.
ΚΡ. ἦ κἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;
ΑΙ. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν;
ΚΡ. κλαίων φρενώσεις, ὢν φρενῶν αὐτὸς κενός.
ΑΙ. εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν.
ΚΡ. γυναικὸς ὢν δούλευμα, μὴ κώτιλλέ με.
ΑΙ. βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν;
ΚΡ. ἄληθες; ἀλλ' οὐ, τόνδ' Ὄλυμπον, ἴσθ' ὅτι,
χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ.
ἄγετε τὸ μῖσος, ὡς κατ' ὄμματ' αὐτίκα
παρόντι θνήσκῃ πλησία τῷ νυμφίῳ.

οὐ δῆτ᾽ ἔμοιγε, τοῦτο μὴ δόξῃς ποτέ,
οὔθ᾽ ἥδ᾽ ὀλεῖται πλησία, σύ τ᾽ οὐδαμὰ
τοὐμὸν προσόψει κρᾶτ᾽ ἐν ὀφθαλμοῖς ὁρῶν,
ὡς τοῖς θέλουσι τῶν φίλων μαίνῃ συνών.
). ἀνήρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῦς δ᾽ ἐστὶ τηλικοῦτος ἀλγήσας βαρύς.
'. δράτω, φρονείτω μεῖζον ἢ κατ᾽ ἄνδρ᾽ ἰών·
τὰ δ᾽ οὖ κόρα τάδ᾽ οὐκ ἀπαλλάξει μόρου.
). ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς;
'. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.
). μόρῳ δὲ ποίῳ καί σφε βουλεύει κτανεῖν;
'. ἄγων ἔρημος ἔνθ᾽ ἂν ᾖ βροτῶν στίβος
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
φορβῆς τοσοῦτον ὡς ἄγος μόνον προθείς,
ὅπως μίασμα πᾶσ᾽ ὑπεκφύγῃ πόλις.
κἀκεῖ τὸν Ἅιδην, ὃν μόνον σέβει θεῶν,
αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
ἢ γνώσεται γοῦν ἀλλὰ τηνικαῦθ᾽ ὅτι
πόνος περισσός ἐστι τὰν Ἅιδου σέβειν.
). στρ. Ἔρως ἀνίκατε μάχαν,
Ἔρως, ὃς ἐν κτήμασι πίπτεις,
ὃς ἐν μαλακαῖς παρειαῖς
νεάνιδος ἐννυχεύεις,
φοιτᾷς δ᾽ ὑπερπόντιος ἔν τ᾽ ἀγρονόμοις αὐλαῖς·
καί σ᾽ οὔτ᾽ ἀθανάτων φύξιμος οὐδεὶς
οὔθ᾽ ἁμερίων ἐπ᾽ ἀνθρώπων, ὁ δ᾽ ἔχων μέμηνεν.
r. σὺ καὶ δικαίων ἀδίκους
φρένας παρασπᾷς ἐπὶ λώβᾳ·
σὺ καὶ τόδε νεῖκος ἀνδρῶν
ξύναιμον ἔχεις ταράξας·
νικᾷ δ᾽ ἐναργὴς βλεφάρων ἵμερος εὐλέκτρου
νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς
θεσμῶν· ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα.
νῦν δ᾽ ἤδη ᾽γὼ καὐτὸς θεσμῶν

ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ'
οὐκέτι πηγὰς δύναμαι δακρύων,
τὸν παγκοίταν ὅθ' ὁρῶ θάλαμον
τήνδ' Ἀντιγόνην ἀνύτουσαν.

ΑΝ. στρ. α. ὁρᾶτ' ἔμ', ὦ γᾶς πατρίας πολῖται,
τὰν νεάταν ὁδὸν
στείχουσαν, νέατον δὲ φέγγος
λεύσσουσαν ἀελίου,
κοὔποτ' αὖθις· ἀλλά μ' ὁ παγκοίτας Ἅιδας ζῶσαν ἄγε
τὰν Ἀχέροντος
ἀκτάν, οὔθ' ὑμεναίων
ἔγκληρον, οὔτ' *ἐπινύμφειός πώ μέ τις ὕμνος
ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ΧΟ. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
οὔτε φθινάσιν πληγεῖσα νόσοις
οὔτε ξιφέων ἐπίχειρα λαχοῦσ',
ἀλλ', αὐτόνομος, ζῶσα μόνη δὴ
θνητῶν Ἀΐδην καταβήσει.

ΑΝ. ἀντ. α. ἤκουσα δὴ λυγροτάταν ὀλέσθαι
τὰν Φρυγίαν ξέναν
Ταντάλου Σιπύλῳ πρὸς ἄκρῳ,
τὰν κισσὸς ὡς ἀτενὴς
πετραία βλάστα δάμασεν, καί νιν ὄμβρῳ τακομέναν,
ὡς φάτις ἀνδρῶν,
χιών τ' οὐδαμὰ λείπει,
τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις δειράδας· ᾇ με
δαίμων ὁμοιοτάταν κατευνάζει.

ΧΟ. ἀλλὰ θεός τοι καὶ *θειογενής,
ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.
καίτοι φθιμένῳ μέγ' ἀκοῦσαι
τοῖς ἰσοθέοις ἔγκληρα λαχεῖν
[ζῶσαν καὶ ἔπειτα θανοῦσαν.]

στρ. β. οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρῴων,

οὐκ *οὐλομέναν ὑβρίζεις,
ἀλλ' ἐπίφαντον;
ὦ πόλις, ὦ πόλεως
πολυκτήμονες ἄνδρες.
ἰὼ Διρκαῖαι κρῆναι Θήβας τ'
εὐαρμάτου ἄλσος, ἔμπας
ξυμμάρτυρας ὔμμ' ἐπικτῶμαι,
οἵα φίλων ἄκλαυτος, οἵοις νόμοις
πρὸς ἕρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου·
ἰὼ δύστανος,
οὔτε *βροτοῖσιν οὔτ' ἐν νεκροῖσιν
μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.
Ο. προβᾶσ' ἐπ' ἔσχατον θράσους
ὑψηλὸν ἐς Δίκας βάθρον
προσέπεσες, ὦ τέκνον, πολύ.
πατρῷον δ' ἐκτίνεις τιν' ἆθλον.
Ν. ἀντ.β. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας,
πατρὸς τριπόλιστον οἶκτον
τοῦ τε πρόπαντος
ἁμετέρου πότμου
κλεινοῖς Λαβδακίδαισιν.
ἰὼ ματρῷαι λέκτρων ἆται
κοιμήματά τ' αὐτογέννητ'
ἐμῷ πατρὶ δυσμόρῳ ματρός,
οἵων ἐγώ ποθ' ἁ ταλαίφρων ἔφυν·
πρὸς οὓς ἀραῖος, ἄγαμος, ἅδ' ἐγὼ μέτοικος ἔρχομαι.
ἰὼ δυσπότμων
κασίγνητε γάμων κυρήσας,
θανὼν ἔτ' οὖσαν κατήναρές με.
Ο. σέβειν μὲν εὐσέβειά τις,
κράτος δ', ὅτῳ κράτος μέλει,
παραβατὸν οὐδαμῆ πέλει,
σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά.
Ν. ἐπῳδ. ἄκλαυτος, ἄφιλος, ἀνυμέναιος

κρυπτομένα δ' ἐν τυμβήρει θαλάμῳ κατεζεύχθη·
καίτοι *καὶ γενεᾷ τίμιος, ὦ παῖ παῖ,
καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους.
ἀλλ' ἁ μοιριδία τις δύνασις δεινά·
οὔτ' ἄν νιν *ὄλβος οὔτ' Ἄρης, οὐ πύργος, οὐχ ἁλίκτυποι
κελαιναὶ νᾶες ἐκφύγοιεν.
ἀντ.α. ζεύχθη δ' *ὀξύχολος παῖς ὁ Δρύαντος,
Ἠδωνῶν βασιλεύς, κερτομίοις ὀργαῖς
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.
οὕτω τᾶς μανίας δεινὸν ἀποστάζει
ἀνθηρόν τε μένος. κεῖνος ἐπέγνω μανίαις
ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
παύεσκε μὲν γὰρ ἐνθέους γυναῖκας εὔιόν τε πῦρ,
φιλαύλους τ' ἠρέθιζε Μούσας.
στρ.β. παρὰ δὲ Κυανέων †πελαγέων διδύμας ἁλὸς
ἀκταὶ Βοσπόριαι ἰδ' ὁ Θρῃκῶν — ⏑ —
Σαλμυδησός, ἵν' ἀγχίπολις Ἄρης
δισσοῖσι Φινείδαις
εἶδεν ἀρατὸν ἕλκος
τυφλωθὲν ἐξ ἀγρίας δάμαρτος
ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις
*ἀραχθέντων ὑφ' αἱματηραῖς
χείρεσσι καὶ κερκίδων ἀκμαῖσιν.
ἀντ.β. κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν
κλαῖον ματρός, ἔχοντες ἀνύμφευτον γονάν·
ἁ δὲ σπέρμα μὲν ἀρχαιογόνων
ἄντασ' Ἐρεχθειδᾶν,
τηλεπόροις δ' ἐν ἄντροις
τράφη θυέλλαισιν ἐν πατρῴαις
Βορεὰς ἅμιππος ὀρθόποδος ὑπὲρ πάγου
θεῶν παῖς· ἀλλὰ κἀπ' ἐκείνᾳ
Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἥκομεν κοινὴν ὁδὸν

οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
τοιῷδε μέντοι σ' ἐκπροτιμήσασ' ἐγὼ
νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν
καὶ δεινὰ τολμᾶν, ὦ κασίγνητον κάρα.
καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἡ δύσμορος
ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς·
ποίαν παρεξελθοῦσα δαιμόνων δίκην;
τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
βλέπειν; τίν' αὐδᾶν ξυμμάχων; ἐπεί γε δὴ
τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην.
ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλά,
παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
εἰ δ' οἵδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν.

ΚΡ. τοιγὰρ τούτων τοῖσιν ἄγουσιν
κλαύμαθ' ὑπάρξει βραδυτῆτος ὕπερ.

ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
τοὔπος ἀφῖκται.

ΚΡ. θαρσεῖν οὐδὲν παραμυθοῦμαι
μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι.

ΑΝ. ὦ γῆς Θήβης ἄστυ πατρῷον
καὶ θεοὶ προγενεῖς,
ἄγομαι δὴ κοὐκέτι μέλλω.
λεύσσετε, Θήβης οἱ κοιρανίδαι,
τὴν *βασιλειδᾶν μούνην λοιπήν,
οἷα πρὸς οἵων ἀνδρῶν πάσχω,
τὴν εὐσεβίαν σεβίσασα.

ΧΟ. στρ. α. ἔτλα καὶ Δανάας οὐράνιον φῶς
ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς·

ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν·
ἐπεὶ δ' ἁμάρτῃ, κεῖνος οὐκέτ' ἔστ' ἀνὴρ
ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
πεσὼν ἀκεῖται μηδ' ἀκίνητος πέλει.
αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
ἀλλ' εἶκε τῷ θανόντι, μηδ' ὀλωλότα
κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;
εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.
ΚΡ. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
τοξεύετ' ἀνδρὸς τοῦδε, κοὐδὲ μαντικῆς
ἄπρακτος ὑμῖν εἰμι, τῶν *ὑπαὶ γένους
ἐξημπόλημαι κἀκπεφόρτισμαι πάλαι.
κερδαίνετ', ἐμπολᾶτε τἀπὸ Σάρδεων
ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
χρυσόν· τάφῳ δ' ἐκεῖνον οὐχὶ κρύψετε,
οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν
φέρειν νιν ἁρπάζοντες ἐς Διὸς θρόνους,
οὐδ' ὣς μίασμα τοῦτο μὴ τρέσας ἐγὼ
θάπτειν παρήσω κεῖνον· εὖ γὰρ οἶδ' ὅτι
θεοὺς μιαίνειν οὔτις ἀνθρώπων σθένει.
πίπτουσι δ', ὦ γεραιὲ Τειρεσία, βροτῶν
χοἰ πολλὰ δεινοὶ πτώματ' αἴσχρ', ὅταν λόγους
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.
ΤΕ. φεῦ·
ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται;
ΚΡ. τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;
ΤΕ. ὅσῳ κράτιστον κτημάτων εὐβουλία;
ΚΡ. ὅσῳπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.
ΤΕ. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.
ΚΡ. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.
ΤΕ. καὶ μὴν λέγεις, ψευδῆ με θεσπίζειν λέγων.
ΚΡ. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

δύ' ἐξ ἑνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ
αὕτη κέλευθος ἐκ προηγητοῦ πέλει.
τί δ' ἔστιν, ὦ γεραιὲ Τειρεσία, νέον;
ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.
. οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός.
:. τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.
P. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα.
E. φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης.
ΚΡ. τί δ' ἔστιν; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα.
ΤΕ. γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.
εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
ἵζων, ἵν' ἦν μοι παντὸς οἰωνοῦ λιμήν,
ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ
κλάζοντας οἴστρῳ καὶ βεβαρβαρωμένῳ·
καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.
εὐθὺς δὲ δείσας ἐμπύρων ἐγευόμην
βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
μυδῶσα κηκὶς μηρίων ἐτήκετο
κἄτυφε κἀνέπτυε, καὶ μετάρσιοι
χολαὶ διεσπείροντο, καὶ καταρρυεῖς
μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
φθίνοντ' ἀσήμων ὀργίων μαντεύματα.
ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.
καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.
βωμοὶ γὰρ ἡμῖν ἐσχάραι τε παντελεῖς
πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.
κᾆτ' οὐ δέχονται θυστάδας λιτὰς ἔτι
θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα,
οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς,
ἀνδροφθόρου βεβρῶτες αἵματος λίπος.

τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει.
ΧΟ. *ἁνήρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.*
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.
ΚΡ. *ἔγνωκα καὐτὸς καὶ ταράσσομαι φρένας·*
τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ
ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα.
ΧΟ. *εὐβουλίας δεῖ, παῖ Μενοικέως [Κρέον.]*
ΚΡ. *τί δῆτα χρὴ δρᾶν; φράζε· πείσομαι δ' ἐγώ.*
ΧΟ. *ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης*
ἄνες, κτίσον δὲ τῷ προκειμένῳ τάφον.
ΚΡ. *καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν;*
ΧΟ. *ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ*
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.
ΚΡ. *οἴμοι· μόλις μέν, καρδίας δ' ἐξίσταμαι*
τὸ δρᾶν· ἀνάγκῃ δ' οὐχὶ δυσμαχητέον.
ΧΟ. *δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.*
ΚΡ. *ὧδ' ὡς ἔχω στείχοιμ' ἄν· ἴτ' ἴτ' ὀπάονες*
οἵ τ' ὄντες οἵ τ' ἀπόντες, ἀξίνας χεροῖν
ὁρμᾶσθ' ἑλόντες εἰς ἐπόψιον τόπον.
ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.
δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ᾖ σῴζοντα τὸν βίον τελεῖν.
ΧΟ. *στρ.α.* *πολυώνυμε, Καδμείας νύμφας ἄγαλμα*
καὶ Διὸς βαρυβρεμέτα γένος, κλυτὰν ὃς ἀμφέπεις
Ἰταλίαν, μέδεις δὲ
παγκοίνοις Ἐλευσινίας
Δηοῦς ἐν κόλποις,
ὦ Βακχεῦ, Βακχᾶν ματρόπολιν Θήβαν
ναίων παρ' ὑγρὸν Ἰσμηνοῦ ῥέεθρον,
ἀγρίου τ' ἐπὶ σπορᾷ δράκοντος·
ἀντ.α. *σὲ δ' ὑπὲρ *διλόφοιο πέτρας στέροψ ὄπωπε*

λιγνύς, ἔνθα Κωρύκιαι Νύμφαι στείχουσι Βακχίδες,
Κασταλίας τε νᾶμα.
καί σε Νυσαίων ὀρέων
κισσήρεις ὄχθαι
χλωρά τ' ἀκτὰ πολυστάφυλος πέμπει
ἀμβρότων ἐπέων εὐαζόντων
Θηβαίας ἐπισκοποῦντ' ἀγυιάς·
.β. τὰν ἐκ πασᾶν τιμᾷς ὑπερτάταν πόλεων
ματρὶ σὺν κεραυνίᾳ·
καὶ νῦν, ὡς βιαίας
ἔχεται πάνδαμος ἁμὰ πόλις ἐπὶ νόσου,
μολεῖν καθαρσίῳ ποδὶ Παρνασίαν
ὑπὲρ κλιτύν, ἢ στονόεντα πορθμόν.
β. ἰὼ πῦρ πνεόντων *ἄστρων χοραγὲ* καὶ νυχίων
φθεγμάτων ἐπίσκοπε,
παῖ Διὸς γένεθλον,
προφάνηθι Ναξίαις σαῖς ἅμα περιπόλοις
Θυίαισιν, αἵ σε μαινόμεναι πάννυχοι
χορεύουσι τὸν ταμίαν Ἴακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος,
οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον
οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
τὸν εὐτυχοῦντα τόν τε δυστυχοῦντ' ἀεί·
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς.
Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ,
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
λαβών τε χώρας παντελῆ μοναρχίαν
εὔθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
καὶ νῦν ἀφεῖται πάντα. τὰς γὰρ ἡδονὰς
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
πλουτεῖ τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,

καὶ ζῇ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῇ
τούτων τὸ χαίρειν, τἄλλ' ἐγὼ καπνοῦ σκιᾶς
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἥκεις φέρων;
ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.
ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.
ΑΓ. Αἵμων ὄλωλεν· αὐτόχειρ δ' αἱμάσσεται.
ΧΟ. πότερα πατρῴας, ἢ πρὸς οἰκείας χερός;
ΑΓ. αὐτὸς πρὸς αὑτοῦ, πατρὶ μηνίσας φόνου.
ΧΟ. ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας.
ΑΓ. ὡς ὧδ' ἐχόντων τἄλλα βουλεύειν πάρα.
ΧΟ. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
ἤτοι κλύουσα παιδὸς ἢ τύχῃ πάρα.

ΕΥΡΥΔΙΚΗ.

ὦ πάντες ἀστοί, τῶν λόγων ἐπῃσθόμην
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
ὅπως ἱκοίμην εὐγμάτων προσήγορος.
καὶ τυγχάνω τε κλῇθρ' ἀνασπαστοῦ πύλης
χαλῶσα, καί με φθόγγος οἰκείου κακοῦ
βάλλει δι' ὤτων· ὑπτία δὲ κλίνομαι
δείσασα πρὸς δμωαῖσι κἀποπλήσσομαι.
ἀλλ ὅστις ἦν ὁ μῦθος αὖθις εἴπατε·
κακῶν γὰρ οὐκ ἄπειρος οὖσ' ἀκούσομαι.
ΑΓ. ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ,
κοὐδὲν παρήσω τῆς ἀληθείας ἔπος.
τί γάρ σε μαλθάσσοιμ' ἂν ὧν ἐς ὕστερον
ψεῦσται φανούμεθ'; ὀρθὸν ἀλήθει' ἀεί.
ἐγὼ δὲ σῷ ποδαγὸς ἑσπόμην πόσει
πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
καὶ τὸν μέν, αἰτήσαντες ἐνοδίαν θεὸν
Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν,
λούσαντες ἁγνὸν λουτρόν, ἐν νεοσπάσιν

θαλλοῖς ὃ δὴ λέλειπτο συγκατήθομεν,
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
χώσαντες, αὖθις πρὸς λιθόστρωτον κόρης
νυμφεῖον Ἅιδου κοῖλον εἰσεβαίνομεν.
φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
καὶ δεσπότῃ Κρέοντι σημαίνει μολών·
τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
ἕρποντι μᾶλλον ἆσσον, οἰμώξας δ' ἔπος
ἵησι δυσθρήνητον, ὦ τάλας ἐγώ,
ἆρ' εἰμὶ μάντις; ἆρα δυστυχεστάτην
κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν;
παιδός με σαίνει φθόγγος. ἀλλά, πρόσπολοι,
ἴτ' ἆσσον ὠκεῖς, καὶ παραστάντες τάφῳ
ἀθρήσαθ', ἁρμὸν χώματος λιθοσπαδῆ
δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἵμονος
φθόγγον συνίημ', ἢ θεοῖσι κλέπτομαι.
τάδ' ἐξ ἀθύμου δεσπότου κελεύσμασιν
ἠθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι
τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,
βρόχῳ μιτώδει σινδόνος καθημμένην,
τὸν δ' ἀμφὶ μέσσῃ περιπετῆ προσκείμενον,
εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν
καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος.
ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμώξας ἔσω
χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ,
ὦ τλῆμον, οἷον ἔργον εἴργασαι· τίνα
νοῦν ἔσχες; ἐν τῷ συμφορᾶς διεφθάρης;
ἔξελθε, τέκνον, ἱκέσιός σε λίσσομαι.
τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
πτύσας προσώπῳ κοὐδὲν ἀντειπὼν ξίφους
ἕλκει διπλοῦς κνώδοντας, ἐκ δ' ὁρμωμένου
πατρὸς φυγαῖσιν ἤμπλακ'· εἶθ' ὁ δύσμορος
αὑτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεὶς

ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν
ἀγκῶν' ἔτ' ἔμφρων παρθένῳ προσπτύσσεται·
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοὴν
λευκῇ παρειᾷ φοινίου σταλάγματος.
κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ
τέλη λαχὼν δείλαιος ἔν γ' Ἅιδου δόμοις,
δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.

ΑΓ. καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι
ἄχη τέκνου κλύουσαν ἐς πόλιν γόους
οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγης ἔσω
δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἁμαρτάνειν.

ΧΟ. οὐκ οἶδ'· ἐμοὶ δ' οὖν ἥ τ' ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι χἠ μάτην πολλὴ βοή.

ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένῃ,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις.
καὶ τῆς ἄγαν γάρ ἐστί που σιγῆς βάρος.

ΧΟ. καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει
μνῆμ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἁμαρτών.

ΚΡ. στρ.α. ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα
στερεὰ θανατόεντ',
ὦ κτανόντας τε καὶ
θανόντας βλέποντες ἐμφυλίους.
ὤμοι ἐμῶν ἄνολβα βουλευμάτων.
ἰὼ παῖ, νέος νέῳ ξὺν μόρῳ,
αἰαῖ αἰαῖ,
ἔθανες, ἀπελύθης,
ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

ἰς ὃ δὴ λέλειπτο συγκατῄθομεν,
υβον ὀρθόκρανον οἰκείας χθονὸς
τες, αὖθις πρὸς λιθόστρωτον κόρης
ῖον Ἅιδου κοῖλον εἰσεβαίνομεν.
δ' ἄπωθεν ὀρθίων κωκυμάτων
τις ἀκτέριστον ἀμφὶ παστάδα,
σπότῃ Κρέοντι σημαίνει μολών·
ἀθλίας ἄσημα περιβαίνει βοῆς
ι μᾶλλον ἆσσον, οἰμώξας δ' ἔπος
υσθρήνητον, ὦ τάλας ἐγώ,
ὶ μάντις; ἆρα δυστυχεστάτην
ον ἕρπω τῶν παρελθουσῶν ὁδῶν;
με σαίνει φθόγγος. ἀλλά, πρόσπολοι,
τον ὠκεῖς, καὶ παραστάντες τάφῳ
αθ', ἁρμὸν χώματος λιθοσπαδῆ
πρὸς αὐτὸ στόμιον, εἰ τὸν Αἵμονος
ον συνίημ', ἢ θεοῖσι κλέπτομαι.
ξ ἀθύμου δεσπότου κελεύσμασιν
μεν· ἐν δὲ λοισθίῳ τυμβεύματι
ν κρεμαστὴν αὐχένος κατείδομεν,
μιτώδει σινδόνος καθημμένην,
ἀμφὶ μέσσῃ περιπετῆ προσκείμενον,
ἀποιμώζοντα τῆς κάτω φθορὰν
πρὸς ἔργα καὶ τὸ δύστηνον λέχος.
ς ὁρᾷ σφε, στυγνὸν οἰμώξας ἔσω
πρὸς αὐτὸν κἀνακωκύσας καλεῖ,
μον, οἷον ἔργον εἴργασαι· τίνα
σχες; ἐν τῷ συμφορᾶς διεφθάρης;
, τέκνον, ἱκέσιός σε λίσσομαι.
ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
ς προσώπῳ κοὐδὲν ἀντειπὼν ξίφους
διπλοῦς κνώδοντας, ἐκ δ' ὁρμωμένου
ς φυγαῖσιν ἤμπλακ'· εἶθ' ὁ δύσμορος
χολωθείς, ὥσπερ εἶχ', ἐπενταθεὶς

πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.
ΚΡ. στρ.β. αἰαῖ αἰαῖ,
ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
δείλαιος ἐγώ, *αἰαῖ,
δειλαίᾳ δὲ συγκέκραμαι δύᾳ.
ΕΞ. ὡς αἰτίαν γε τῶνδε κἀκείνων ἔχων
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.
ΚΡ. ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;
ΕΞ. παίσασ' ὑφ' ἧπαρ αὐτόχειρ αὑτήν, ὅπως
παιδὸς τόδ' ᾔσθετ' ὀξυκώκυτον πάθος.
ΚΡ. ὤμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
ἐμᾶς ἁρμόσει ποτ' ἐξ αἰτίας.
ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
ἐγώ, φάμ' ἔτυμον. ἰὼ πρόσπολοι,
ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδών,
τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.
ΧΟ. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά.
ΚΡ. αντ.β. ἴτω ἴτω,
φανήτω μόρων ὁ κάλλιστ' ἐμῶν
ἐμοὶ τερμίαν ἄγων ἁμέραν
ὕπατος· ἴτω ἴτω,
ὅπως μηκέτ' ἆμαρ ἄλλ' εἰσίδω.
ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν.
ΚΡ. ἀλλ' ὧν *ἐρῶμαι, ταῦτα συγκατηυξάμην.
ΧΟ. μή νυν προσεύχου μηδέν· ὡς πεπρωμένης
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.
ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδών,
ὅς, ὦ παῖ, σέ τ' οὐχ ἑκὼν *κάκτανον
σέ τ' αὐτάν· ὤμοι μέλεος, οὐδ' ἔχω
ὅπα πρὸς πότερον ἴδω· *πάντα γὰρ
λέχρια τἀν χεροῖν, τὰ δ' ἐπὶ κρατί μοι

πότμος δυσκόμιστος εἰσήλατο.

Ο. *πολλῷ τὸ φρονεῖν εὐδαιμονίας*
πρῶτον ὑπάρχει· χρὴ δὲ τά γ' εἰς θεοὺς
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γήρᾳ τὸ φρονεῖν ἐδίδαξαν.

πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.
ΚΡ. στρ.β. αἰαῖ αἰαῖ,
ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
δείλαιος ἐγώ, *αἰαῖ,
δειλαίᾳ δὲ συγκέκραμαι δύᾳ.
ΕΞ. ὡς αἰτίαν γε τῶνδε κἀκείνων ἔχων
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.
ΚΡ. ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;
ΕΞ. παίσασ' ὑφ' ἧπαρ αὐτόχειρ αὑτήν, ὅπως
παιδὸς τόδ' ᾔσθετ' ὀξυκώκυτον πάθος.
ΚΡ. ὤμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
ἐμᾶς ἁρμόσει ποτ' ἐξ αἰτίας.
ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὢ μέλεος,
ἐγώ, φάμ' ἔτυμον. ἰὼ πρόσπολοι,
ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδών,
τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα.
ΧΟ. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά.
ΚΡ. αντ.β. ἴτω ἴτω,
φανήτω μόρων ὁ κάλλιστ' ἐμῶν
ἐμοὶ τερμίαν ἄγων ἁμέραν
ὕπατος· ἴτω ἴτω,
ὅπως μηκέτ' ἆμαρ ἄλλ' εἰσίδω.
ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν.
ΚΡ. ἀλλ' ὧν *ἐρῶμαι, ταῦτα συγκατηυξάμην.
ΧΟ. μή νυν προσεύχου μηδέν· ὡς πεπρωμένης
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.
ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδών,
ὅς, ὦ παῖ, σέ τ' οὐχ ἑκὼν *κάκτανον
σέ τ' αὐτάν· ὤμοι μέλεος, οὐδ' ἔχω
ὅπα πρὸς πότερον ἴδω· *πάντα γὰρ
λέχρια τἀν χεροῖν, τὰ δ' ἐπὶ κρατί μοι

πότμος δυσκόμιστος εἰσήλατο.
ΧΟ. πολλῷ τὸ φρονεῖν εὐδαιμονίας
πρῶτον ὑπάρχει· χρὴ δὲ τά γ' εἰς θεοὺς
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γήρᾳ τὸ φρονεῖν ἐδίδαξαν.

NOTES.

INTRODUCTORY ANALYSIS.

[HE action of the Antigone is so direct and rapid that a modern der is apt to lose something of the conception which it emlies. While the chief person is one of the finest creations in rature, the other characters are full of life and meaning, and the ιation is one which called forth the deepest thoughts of the age Sophocles, and appeals to feelings as universal as humanity itself. looking steadily at the severe outlines, we find much which tells that the simplicity of form and structure is the result of most efully pondered arrangement.

A young maiden disobeys the edict which forbids the burial of her)ther, knowing clearly that she thus forfeits her life to the state. ιis is the theme, which, although so simple, has important elements of gic interest.

I. It contains a conflict between two principles of action. There is ε authority of the ruler, representing the will of the community, and :tated by the exigency of the moment, and by public expediency. ιe *fiat* of this authority is imposed on the individual from without, ith a positive sanction that may not be questioned, and, even if iginally mistaken, must, in the interest of order and the general ιppiness, necessarily be enforced.

On the other hand, there are the dictates of the heart, the dues of fection and piety. These have a claim which is universal and irre:rsible, which is independent of time or circumstance, which is felt by ιe individual silently and from within. Yet he is aware that they have sanction beyond the limits of his own individual being, and that the npulse to obey them is from the Eternal. The particular form ssumed by such obligations may be local and temporal, though the uty of burial was hardly felt to be so by the Greek, but the instinct hich acknowledges them is the same under many different forms.

II. This opposition, which has been at the root of every true martyrdom, between the executive of a community and the assertion of some principle too wide to find immediate acceptance, gives an undying interest to the Antigone, whose heroine is a martyr, not merely for the Greek rite of burial, but for humanity and affection, for that 'primal sympathy, which, having been, must ever be.'

Sooner or later (and it is the part of tragedy to 'trammel-up the consequence' of action) the higher principle prevails over the lower, and the opposition between them is found to have been apparent only. But this is not effected without suffering. The martyr's life is sacrificed, and the persecutor suffers still more bitterly in the recoil. By the exclusive assertion of the narrower principle, he has brought ruin on the cause for which he contended, and he is made to feel that even his zeal for that cause was marred and blinded by self-will.

III. The given situation is so managed as to add the greatest poignancy to this conflict. Creon (whose name signifies 'rule') is the new ruler, who succeeds to power on the extinction of the royal line. He appears in the first flush of conscious authority. He holds, even by a sort of natural right, the state which he has saved, and he has already sacrificed some of the dearest ties of kindred for the public good, by allowing his son Megareus to be a voluntary victim for his country. Polynices, whose burial he forbids, was his sister's son, and Antigone, who defies his edict, stands in an equally near relation to him and is his ward. Not only so, but she is the affianced bride of Creon's only remaining son. She, on her part, has every motive to deter her from her holy crime. Just arrived at the marriageable age, and with an unclouded prospect of happiness close at hand, it would seem as if she were destined to be one ray of light amidst the gloom of the house of Oedipus. The author of the edict is her guardian and the commander of a victorious army, whose will is the law of the state. Her sister, the close companion of her youth, shrinks back from joining her, and warns her that she is adding the last crowning fatality to the sorrows of their race. The night and the storm, which keep others close within doors, are her only friends. The servile instrument of her capture, to whom his own security is of more value than aught else, yet shows more of human feeling for her than any one save Haemon, and Haemon does not see her again in life. The part of the Chorus, which in most plays where a woman is the chief character is composed of women

is here sustained by the Theban elders whom Creon has thought most trustworthy: and they, although loyal to the Cadmeian dynasty, to which they are nearly allied, yet are too much impressed with the sanctity of public law, and with awe for Creon, to express heartily the pity they cannot but feel, which at one moment, as she is led forth to death, almost overcomes them. Their comforts, cold at best, are accompanied with reproofs, and after she is gone, they only moralize over the inevitableness of fate. Even when the final catastrophe is impending, their anxiety is for the state, not for Antigone.

All these circumstances of isolation should be present to the mind in reading her appeal from Creon's authority to that of the Eternal Laws, and the touching lines in which she acknowledges that nothing but sisterly affection could have moved her to incur the penalty.

Creon had not consulted any prophet. It had not occurred to him to doubt the righteousness of his act. In the Antigone, Teiresias comes unbidden. The shadow of calamity falls on Creon like a tropical night. After a brief defiance, and altercation with the prophet, his stern resolution suddenly gives way. He is convinced of his error when it is too late to avert its consequences. The religious scruple which he had renounced now takes precedence of all else, and the burial of Polynices occupies the time which might perhaps have served even yet to save Antigone. Her sacrifice is indeed complete!

Haemon is never reconciled to his father, but commits suicide after attempting to slay him. Last of all there comes the suicide of Eurydice, who, as the mother of the lost ones, Megareus and Haemon, has been pierced with many sorrows, and, like an Erinnys of outraged affection, loudly curses Creon before she dies.

His remorse is utter, but hopeless.

These examples, say the Chorus, may teach wisdom to age. (No lessons of experience will check the passions of the young.)

IV. Some traits of character may be noticed. 1. The nobleness of Antigone's passion is heightened by the contrast of Ismene, who can be noble too when much enforced. She sees the hopelessness of the attempt and tries hard to save her sister from making it, but when the die is cast she is strongly wrought upon, and is sincerely willing to perish with Antigone. The harsh scorn which the heroine shows for

this gentle nature, not without glimpses of a hidden tenderness, belongs to the tragic passionateness of her character.

2. She herself is the ideal of all that is noblest in womanhood,—with every power full-grown, and still in freshest bloom: with clear and keen consciousness of the possibilities of life, but ready to sacrifice all to one great affection, where the sacrifice is ennobled through being in harmony with Eternal Justice.

There are three chief phases of her impassioned resolve. First, with Ismene before the act, she is in a white heat of suppressed fierceness against Creon, and even against Ismene for dissuading her. Next, before Creon, she is calm, resolute, sublime. Lastly, when led forth to death, without losing a grain of her determination, her nature exhibits all its tenderness. The change in her may be compared to that in Ajax after the appeal of Tecmessa. The will is unaltered, but the mood and spirit in which it is carried out are different. Even her vindictiveness, which, like Oedipus, Ajax, Philoctetes, Electra, she firmly retains, is expressed by her with singular moderation and self-possession. She only prays that her enemies may suffer, if they are wrong: and she will not pray for worse on them than they inflict on her. She feels that this is enough. Equally unwavering with the strength of her affection and of her will is her belief in the reality of the world below and of a continued life. 'More are the years in which I must please those beneath than those on earth,' she says in the first scene. 'I trust to find a loving welcome from my kindred there,' is her expression of confidence at last. Her character has the unity of gold thrice purified—'one entire and perfect chrysolite.' The quality of the love which she sacrifices is shown in this, that when Creon speaks slightingly of her as a wife for his son, the dishonour so done *to Haemon* moves her to the only mention she makes of his name.

3. The person of Haemon has fewer touches. The altercation between him and his father is the flat place in the composition, which may be regarded as part of the design, affording some relief from the extreme tension of feeling. But he is far from being uninteresting. His chivalrous devotion may be partly measured by the habitual reverence for his father which it has evidently had to overcome. His indirect appeal for Antigone in quoting the opinion of the citizens shows native tact quickened by affection, and his generous indignation, breaking through all restraints at last, shows, as the Chorus observes, how thoroughly he is in

love. His tragic end, described by the messenger, is the fitting sequel. (This has often been compared with Shakespeare's Romeo and Juliet.)

4. Creon's error arises partly out of a noble zeal for the state, but partly also from a certain stiffness of nature and from a taint of egoism that is brought out under the strain of his new position. Cp. his own words ἀμήχανον δὲ παντὸς ἀνδρὸς κ.τ.λ. (175 foll.) At home as well as in the army he rules by the mere force of will. The awe which he has inspired in Ismene, in the elders, in the watchmen, and even in his son Haemon, is very strongly marked, and throws into stronger relief the action of Antigone. He has a noble self-assertion, but one that brooks no limit. He is the impersonation of positive law, which, as Plato says (Politicus 294), 'is like an obstinate and ignorant tyrant, who will not allow anything to be done contrary to his appointment, or any question to be asked—not even in sudden changes of circumstances, when something happens to be better than what he has commanded.' Yet he is not without a touch of natural affection, which comes out in the exasperation of his tone, especially towards Haemon. And the feelings which he has habitually repressed break forth with a tremendous Nemesis at last. In religion he is a worshipper of Zeus and of the gods of the state, but has no sympathy with mystic hopes, and speaks slightly of the unseen world and of the supposed relations between gods and men. But, as often happens with such natures, he has a lurking element of superstition, and, when the prophet has once cowed him, breaks down utterly, like the iron of which he speaks, at once stiff and brittle. He is very impressive in his despair. The form in which he acknowledges the lesson of the situation is characteristic—μὴ τοὺς καθεστῶτας νόμους ἄριστον ᾖ σῴζοντα τὸν βίον τελεῖν (1114).

5. Eurydice, as Böckh remarks, is treated very gently by the poet. She is the innocent sufferer from the action, the motherly heart, into whose depths all the sorrows fall. Her reproaches are true to the life of antiquity and would not be felt to give harshness to her character, though they enhance the misery of Creon.

6. The Watchman, in whom the vulgar Athenian is almost comically portrayed, gives an effective contrast to the heroic disinterestedness of the other characters. He cares not, like Creon, for the public good, still less, like Antigone, for Eternal Right, but first and chiefly for his own safety and comfort. When the pressure of fear is removed, he breaks out in impertinence, 'galling the kibe' of the authority that ceases to

threaten him. Like Dogberry, he chooses the most comfortable place for his watch, and is more busy in wrangling with his fellows than in attending to his duty. Yet even this man's low nature is touched by the action of Antigone, which he describes in the language of true poetry. And while delighted at his own escape, he is pained for the moment that it should have been purchased at the cost of bringing her into trouble.

7. Antigone, in commenting on her own action, strikes a higher note than any which is touched by the Chorus. These are the elders of Thebes, the repositories of old tradition and defenders of legitimate rule, and they are true to their character. In a series of Odes, unsurpassed even in Sophocles for gravity and dignity, they descant (1) on the wonderful resources of human nature for good and evil (their notion of good being bounded by conformity to law), (2) on the resistless power of fate pursuing a family from generation to generation: (3) on the supreme will of Zeus curbing human pride (in this either they or the poet may be thought to hint darkly at the act of Creon): (4) on the might of love, as shown in the infatuation of Haemon: (5) on destiny overtaking the high-born, the passionate, the swift. (6) They mingle their attempted comfort of Antigone with calm censure. (7) They counsel obedience to the prophet (when it is too late). (8) They appeal to Theban Dionysus to save their city. (9) They concur with Creon in lamenting his irremediable error, against which they had not remonstrated. But in all this there is not a word to show that they are affected by the moral sublimity of the action of Antigone. It is a wonderful instance of the artistic reserve of Sophocles and of his observance of dramatic truth even in the choral odes, that he has left this to speak for itself—with only a faint echo from the hearts of the common people making itself heard through Haemon.

V. It remains to enumerate the scenes in their order.

1. ***πρόλογος.*** Antigone declares her purpose to Ismene.

2. ***πάροδος.*** The Chorus enter chanting their strain of victory.

3. ***εἴσοδος.*** To them Creon enters and announces his decree. The watchman reports the burial of Polynices, and is dismissed with threats.

4. 1st Stasimon. The Chorus descant on the wonders of the human will.

5. ***ἐπεισόδιον πρῶτον.*** Antigone is arraigned before Creon and appeals to the Higher Law. Ismene is brought. They are both led *into the palace.*

6. 2nd Stasimon. The Chorus chant the fatality of the house of Labdacus, and the overruling power of Zeus, who is always blighting the hopes of men.

7. *ἐπεισόδιον δεύτερον.* Haemon vainly pleads for Antigone, and goes suddenly from the presence of his father in deep wrath. Creon intimates his determination to bury Antigone alive.

8. 3rd Stasimon. The Chorus on this celebrate the destroying influence of love.

9. *κομμός· ἐπεισόδιον τρίτον.* Antigone is led forth to her living grave.

10. 4th Stasimon. The Chorus follow her with allusions to mythology.

11. *ἐπεισόδιον τέταρτον.* Teiresias denounces Creon, who goes in haste to endeavour to retrieve his error.

12. 5th Stasimon. The Chorus raise a wild cry to Dionysus to come and succour them.

13. *ἐπεισόδιον πέμπτον· ἀγγέλου ῥῆσις.* But it is too late. A messenger comes and reports the end of Antigone and of Haemon.

14. *κομμός.* Creon re-enters with the dead body of Haemon in his arms. A second messenger reports the suicide of Eurydice. Creon is led off in despair, and the Chorus reflect on the consequences of undue self-exaltation.

The first actor is supposed to have taken the parts of Antigone, Teiresias, and the two Messengers; the second actor, those of Ismene, the Watchman, Haemon, and Eurydice; and the third actor, that of Creon.

Line. 1. **κοινὸν αὐτάδελφον.** Cp. O. C. 535 *κοιναί γε πατρὸς ἀδελφεαί.* **κοινόν** implies fellowship in misfortune; 'sister of my blood, and sharer in my woe.' The periphrasis of the gen. and *κάρα* is not uncommon in Soph., O. T. 40, 950, 1207, O. C. 1657.

l. 2. **ὅτι** is preferable to *ὅ, τι.* 'Do you know that,' etc. **τῶν ἀπ' Οἰδίπου κακῶν,** 'of the evils which have their origin in Oedipus;' the gen. depends on *ὁποῖον οὐχί.*

l. 3. **ὁποῖον οὐχί.** This seems to be a periphrasis = 'every,' *ποῖον οὐ* being placed in the indirect form (as *τί* would become *ὅ, τι*). **νῷν** is dat. of the person interested;—'on us before we die,' not 'on us who are still living.'

l. 4. **ἄτης *ἔχον. ἔχον** is Porson's conjecture for ἄτερ, which is found *in the MSS. He supposed that ἀτηρ*'' (= ἀτηρόν) was an explanation of

the text, which subsequently, in the form of ἄτερ, forced out ἔχον.]
ἔχον (= μετέχον), cp. O. T. 709 βρότειον οὐδὲν μαντικῆς ἔχον τέχ
Others, retaining ἄτης ἄτερ, enclose the words in commas = 'calan
apart;' or regard ἄτερ as = σύν, but due to the preceding negative;
Eurip. Frag. 362. 44 (N.) οὐκ ἔσθ' ἑκούσης τῆς ἐμῆς ψυχῆς ἄτερ. Otl
correct into ἀτήριον, ἀτήσιμον.

l. 5. Notice the similarity between ὁποῖον οὐ ll. 3 and 5; κακῶν l
and 6. Cp. infra ἐκτὸς ἄτας ll. 613, 625; μόλοι O. C. 70, 71; βροτῶν
279, 281. We must regard οὐκ in οὐκ ὄπωπα as resuming οὐ in ὁπ
οὐ.

l. 6. κακῶν is a part. gen. used in predication; 'have not seen to
part of.'

l. 8. τὸν στρατηγόν. It was in his capacity as general of the asseml
Theban forces that Creon had published the proclamation. Perh
there is an intentional contrast between τὸν στρατηγόν and πανδ
πόλει. Antigone does not expressly acknowledge Creon's civic
thority.

ll. 9, 10. ἔχεις τι κεἰσήκουσας; We should place these words in
reverse order. Cp. Thuc. 2. 40 ἤτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρ
ἤ σε λανθάνει, κ.τ.λ., 'or are you not aware that evils are coming f
our enemies (Creon) upon our friends (Polynices)?' The plural is ι
in a general sense: infra l. 21 Antigone becomes personal. But she
already passed judgment on Creon and his act. For the gen., cp. O
1515 στράψαντα χειρὸς τῆς ἀνικήτου βέλη.

l. 11. μῦθος.. φίλων, 'news concerning friends.'

l. 12. ἐξ ὅτου. The death of the brothers is supposed to have ta
place some time before the rout of the Argive host.

l. 13. With the emphatic dual, cp. O. T. 1504, 5 νὼ γάρ, ὣ 'φυτεύσ
| ὀλώλαμεν δύ' ὄντε. Ovid uses 'ambo' for the same purpose, Met. 8.
4 'Ambo conspicui, nive candidioribus ambo | veotebantur equis.'

l. 14. Cp. infra ll. 144 foll.

ll. 16, 17. οὐδὲν οἶδ'.. ἀτωμένη. 'I know nothing further .. I k
not that I am more fortunate, or more deeply involved in ruin.']
17 is an explanation of οὐδὲν ὑπέρτερον. The verb ἀτᾶσθαι is conf
to the Ajax and Antigone, and is an instance of Sophocles' fondnes
the passive voice.

ll. 18, 19. 'I knew it well, and for this cause,' etc. ἐξέπεμπον, 'I l
been leading thee forth,' hardly = μετεπεμπόμην, for this would imply
intervention of a third person, which Antigone has avoided.

l. 20. δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 'It is clear that your b
is heaving with some troublous word.' καλχαίνω seems to be used
the analogy of the Homeric πορφύρω (e. g. Il. 21. 551 πολλὰ δέ οἱ κρ
πόρφυρε κίοντι). Compare the use of ἐρέσσω, infra l. 159.

l. 21. οὐ γὰρ..; The indignant question suits well with the sudden outburst of feeling. τάφου is privative gen. with ἀτιμάσας, which word conveys the leading thought in Antigone's mind; cp. infra l. 537. For the acc. followed by τὸν μέν.. τὸν δέ, cp. infra ll. 561, 2.

ll. 23, 4. σὺν δίκῃ | * προθεὶς δικαίᾳ καὶ νόμῳ, 'after laying him out in state with the righteous meed of honour and observance of custom.' προθεὶς is due to conjecture; it is the technical word for laying out a corpse. Cp. Hdt. 1. 112, 5. 8 τρεῖς μὲν ἡμέρας προτιθέασι τὸν νεκρόν. The MSS. have χρησθείς. Cp. Lobeck, Paralip. p. 535, note 26.

l. 25. τοῖς.. νεκροῖς, 'holding his honour among the dead.' The unburied spirit was ἄτιμος.

l. 26. τὸν δ'.. νέκυν. Acc. after καλύψαι. Observe how Antigone puts the notion which is uppermost in her mind first in the sentence, and cp. ll. 21, 23.

l. 27. ἐκκεκηρῦχθαι, passive used impersonally.

l. 29. ἐᾶν, sc. πάντας, which is the opposite of μή.. τινά. Cp. O. T. 238–241 μήτε προσφωνεῖν τινα.. ὠθεῖν δ' ἀπ' οἴκων πάντας.

ll. 29, 30. οἰωνοῖς.. βορᾶς, 'to the vultures a sweet treasure as they eye him for the gratification of food.' Cp. infra l. 908 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;

l. 31. τὸν ἀγαθόν. The epithet is ironical. Some join ἀγαθόν with σοι κἀμοί = 'good in your opinion and in mine hitherto,' but cp. infra ll. 532, 3 τὴν μὲν ἀρτίως | ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ, which implies previous ill-feeling between Creon and Antigone.

ll. 31, 32. σοι | κἀμοί, λέγω γὰρ κἀμέ, 'such, you see, is Creon's proclamation.' Antigone directs Ismene's attention to it, but will not allow her sister's share in it to be more than her own, for an instant. 'You, and it is for me too. I am not to be left out.' She implies that she is fully aware of the consequences of her action. λέγω, 'I count,' as in Aesch. Pr. V. 973 καὶ σὲ δ' ἐν τούτοις λέγω.

l. 35. τούτων τι, 'anything of what is forbidden;' the words imply that the proclamation must be observed in every particular. The relative without distinct antecedent (προκεῖσθαι, sc. αὐτῷ) = ἐάν τις.

l. 38. For the gen. ἐσθλῶν, cp. Aj. 763 ἄνους καλῶς λέγοντος εὑρέθη πατρός.

l. 40. λύουσ' ἂν ἢ 'φάπτουσα, 'loosing or binding further.' The expression is general and appears to be of a proverbial kind. Hence ἤ is better than εἴτε. There is another reading, εἴθ' ἅπτουσα.

l. 42. ποῖόν τι κινδύνευμα; Acc. after the verbs in the preceding line: cp. ἀπόρρητον l. 44. ποῦ γνώμης ποτ' εἶ; 'Where in thought are you?' i. e. What are you thinking of?

l. 43. The construction is continued from σκόπει l. 41; i.e. εἰ is indirect interrogative after σκόπει and a word implied in γνώμης.

l. 44. ἀπόρρητον πόλει: acc. neuter in apposition to the action of t verb; 'a thing forbidden to the city.'

l. 45. Supply νοῦ θάπτειν. ἢν σὺ μὴ θέλῃς, 'though you may not willing to perform your duty to him.' Thuc. 1. 68 ἤν τι λέγωμεν.

l. 47. τῶν ἐμῶν must be taken with μέτα (=μέτεστι) and repeat with εἴργειν. 'He has no right in what is mine to part me from it.'

l. 50. νῷν is ethic. dat. This line and the two following seem imply that Oedipus died at the time when he blinded himself;—certai there is no trace of such a reconciliation with the Furies as that whi takes place in the O. C.

l. 51. αὐτοφώρων. 'Detected by himself.' Notice the alliterati tautology, αὐτοφώρων, αὐτός, αὐτουργῷ.

l. 52. ὄψεις = ὄμματα. Cp. ἐνθάκησις Phil. 18.

l. 53. ἔπειτα. The word is hardly used here of the sequence of tin The shame of Oedipus was the first misery from which the rest follow With μήτηρ καὶ γυνή (both of which words are used with reference Oedipus), cp. O. T. 928 γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.

l. 54. λωβᾶται βίον, 'makes ruin of her life.'

l. 56. τὼ ταλαιπώρω. These words gain additional emphasis following after αὐτοκτονοῦντε.

l. 57. 'Wrought with mutual hands a doom in which both share κοινόν is a favourite word with Soph., e.g. ll. 1, 57, 147, 162, 202, 5 988.

l. 60. ψῆφον, 'the decree,' cp. infra l. 632; κράτη, 'the authority;' use of the plural in the latter word is common; cp. infra ll. 1 173, 485, Aj. 446.

l. 62. ὡς.. μαχουμένα, 'as not intended to fight.' The partici with ὡς is here proleptic.

l. 63. ἀρχόμεσθ' ἐκ κρεισσόνων. Cp. O. C. 67 ἐκ τοῦ κατ' ἄ βασιλέως τάδ' ἄρχεται. The next line is added to clear up and def the expression: epexegetic infinitive.

l. 66. βιάζομαι τάδε. With this passive use of the word, cp. infr 1073 ἀλλ' ἐκ σοῦ βιάζονται τάδε.

l. 67. τοῖς ἐν τέλει βεβῶσι, 'those in power.' For this use βεβώς, cp. El. 1095 μοίρᾳ μὲν οὐκ ἐν ἐσθλᾷ βεβῶσαν.

l. 68. περισσὰ πράσσειν, 'to act beyond one's sphere.' Cp. Tr. (τὸ μὴ 'πιθυμεῖν πομπὸς ὢν περισσὰ δρᾶν.

l. 70. ἐμοῦ.. μέτα, 'would your acting with me be a pleasure to n The adverb implies a predicate; cp. infra l. 1069 ψυχήν τ' ἀτίμως τάφῳ κατῴκισας, O. C. 428 and note.

l. 71. ἀλλ' ἴσθ' ὁποία σοι δοκεῖ, 'be such as pleases you.' Anot reading of good authority is ἀλλ' ἴσθ' (from οἶδα) ὁποῖά σοι δο 'determine on what course you please,' but it is doubtful if ἴσθι

have this meaning; and the reading in the text suits better with l. 38 εἴτ' εὐγενὴς πέφυκας, κ.τ.λ.

l. 73. Antigone has no doubt that the affections of this life will be continued in the next, any more than Socrates doubts the continuance of the intellectual life.

l. 75. **τῶν ἐνθάδε.** An instance of the compressed comparison common in Greek. The time is longer in which I must please those below than *that in which I must please* those on earth.

l. 77. **τὰ τῶν θεῶν ἔντιμ'.** *ἔντιμος* is elsewhere in Sophocles constructed with the dative. 'The things which the gods hold honourable.' The gen. is perhaps due to the subs. *τιμή* in *ἔντιμος*: cp. *ἔγκληρος* infra l. 815.

l. 79. **ἔφυν,** 'I am' by nature and position.

l. 86. Notice the Epic form **πολλόν.** Cp. Tr. 1196, 7 *πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ | ἄγριον ἔλαιον.*

l. 87. **ἐὰν μὴ .. τάδε.** These words add force to **σιγῶσα.** Cp. Aj. 289 *ἄκλητος οὔθ' ὑπ' ἀγγέλων κληθείς.*

l. 88. 'Thou hast a hot spirit on a chill enterprize.' Here again Ismene seems to borrow proverbial language; cp. ll. 40, 62, 68, 90, 92. **ψυχροῖσι** conveys the notion of 'frigidus horror.' Cp. Aesch. Pr. V. 693 *ψύχειν ψυχὰν ἐμάν.*

l. 92. **ἀρχὴν,** 'at all,' *omnino.* For the sentiment, cp. El. 1054 *πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.*

l. 93. **ἐχθαρεῖ,** middle for passive; cp. infra l. 210 *τιμήσεται.*

l. 95. **τὴν ἐξ ἐμοῦ δυσβουλίαν,** 'the folly that proceeds from me,' i. e. for which I am responsible. *ἐκ* is not uncommon in this sense in Sophocles. Cp. O. C. 256 *τὰ ἐκ θεῶν,* ib. 453.

l. 96. For the position of **οὐ,** which is due to a desire to give prominence to the negative, cp. O. T. 137 *ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,* O. C. 1365.

l. 100. The time of the scene is early morning; cp. infra l. 253 *ὁ πρῶτος ἡμὶν ἡμεροσκόπος*: but there is no reason to suppose that this ode was sung at sunrise.

l. 101. **Θήβας.** Sophocles uses the singular invariably in this play. It helps to express the affection of all the persons for their mother city. **τῶν προτέρων,** 'fairest of all previous lights,' i.e. fairer than any previous light.

l. 104. **χρυσέας** seems merely added to the day as to something of divine nature; O. T. 157 *χρυσέας Ἐλπίδος,* etc. Shakespeare, Twelfth Night, 1. 1 'When the rich golden shaft | Hath killed the flock of all affections else.'

l. 105. Dirce was to the west of Thebes; but the returning army saw the sunlight on the river as they crossed back into the city.

l. 106. ***φῶτα,*** *singular* in a collective sense. '*Having stirred into flight before us with hast*ier rein, the whiteshielded host advancing with

full armour from Argos.' **πρόδρομον** is used proleptically. **κινήσασα**: the construction is either *κινήσασα ὥστε φεύγειν ὀξυτέρῳ χαλίνῳ*, or *κινήσασα ὀξυτέρῳ χαλίνῳ ὥστε φεύγειν.*

l. 111. **ἀρθείς**, 'set forth;' the word prepares the way for the simile of the eagle; and *αἴρειν στόλον* is also a technical term.

l. 114. 'Covered over with a wing (i. e. 'plumage') as white as snow.' The gen., which is strictly descriptive, suggests a comparison.

l. 116. **ξύν** may express closer connection than *μετά* in the preceding line.

l. 117. **στάς**, 'staying his flight.' The image of the eagle is continued but allowed to grow less and less definite, and seems indeed to pass into that of a flying dragon. **κύκλῳ** with *ἀμφιχανών*.

l. 119. **ἑπτάπυλον στόμα**, 'our seven-gated mouth;' i. e. the seven gates which are as mouths to our city.

l. 121. **αἱμάτων** with **πλησθῆναι**, to which **γένυσιν** is the instrumental dative.

l. 124. **τοῖος .. δράκοντι.** (1) 'Such a din of war was spread about his rear by the reluctant serpent, a thing hard to quell.' This rendering seems against the order of the words, and also leaves *δυσχείρωμα* isolated. (2) 'Such din of war was spread about him, in a hard won fight for the rival serpent.' **δυσχείρωμα** is acc. in apposition to the sentence. The *δράκων* is the emblem of Thebes. For the eagle and serpent in conflict, cp. Hom. Il. 12. 201 foll.

l. 131. **βαλβίδων.** The *βαλβῖδες* are at the end of the race-course, and hence the word is applied metaphorically to the top of the wall.

l. 133. Capaneus is meant. Cp. Aesch. S. c. T. 422 foll.

l. 134. 'He fell with a swing upon the earth which beat him back.' **ἀντιτύπᾳ** is due to a correction by Porson. The MSS. have *ἀντίτυπα*. For three terminations in the compound adj., cp. infra l. 339, El. 1239. **ταλαντωθείς**, 'with the swing of a reversed balance.'

ll. 136, 37. 'Was breathing madly with blasts of malignant winds.' Cp. infra ll. 929, 30 *ἔτι τῶν αὐτῶν ἀνέμων αὑταὶ | ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν.*

ll. 138 foll. **εἶχε δ' .. δεξιόσειρος.** 'Things went differently (**ἄλλᾳ**) in different parts (*ἄλλᾳ*); and again on others (*ἐπ' ἄλλοις*) great Ares dashing on them like a horse in the traces dispensed a different share (*τὰ .. ἐπενώμα*).' **δεξιόσειρος**, a horse in traces on the right hand of the pair which were confined in the yoke; the management of this horse was of great importance in the race; cp. El. 721, 22, Aesch. Ag. 841, 42. For **ἄλλᾳ μὲν ἄλλᾳ· τὰ δέ**, cp. Aesch. S. c. T. 340.

l. 143. **πάγχαλκα τέλη**, 'the tribute of their brazen arms.'

l. 144. **πατρὸς ἑνός**: for the gen., cp. O. C. 1324, 25 *τοῦ κακοῦ | πότμου φυτευθείς.*

l. 145. **καθ' αὑτοῖν**, i. e. *κατ' ἀλλήλοιν.*

l. 146. **δικρατεῖς λόγχας στήσαντε**, 'having set in rest their spears victorious both.' The spears were not thrown.

l. 148. ἀλλὰ γάρ. The theme is changed and the reason of the change given.

l. 149. ἀντιχαρεῖσα, 'giving greeting in return for greeting,' 'smiling back the smiles.'

l. 150. 'Turn from these wars and appoint forgetfulness of them.' The ἐκ is not required by grammar, but makes the expression stronger. Cp. supra l. 95, note. 'Let us cast war behind us and forget it.' Cp. Eur. Rhes. 595.

l. 153. Θήβας is either gen. with θεός understood; or depends on ἐλελίχθων, 'shaker of Thebes.' Bacchus is thus styled διὰ τὰς ἐν ταῖς Βακχείαις κινήσεις.

l. 156. ἄρχων is an addition required by metre.

l. 159. ἐρέσσων, 'moving,' 'advancing;' cp. Aj. 251 τοίας ἐρέσσουσιν ἀπειλάς.

l. 160. σύγκλητον, 'specially convened.' The word was used technically at Athens to distinguish extraordinary from ordinary assemblies.

l. 161. προὔθετο. The middle is remarkable, the active being usual in this phrase. 'Non enim indixit Creon concionem, in qua populus sententiam diceret, sed in qua populo ipse ediceret aliquid.' Hermann.

l. 162. κοινῷ, 'including us all.' πέμψας is used almost in the sense of μεταπέμψας, 'having cited us;' cp. infra l. 165 ἔστειλα.

l. 163. τὰ μὲν δὴ πόλεος, 'all that concerns the city.'

l. 164. For the metaphor, cp. O. T. 23, 24, 51, etc.

ll. 165, 66. 'Knowing that you ever held in due reverence the enthroned authority of Laius.' θρόνων κράτη, make up one notion, on which the gen. Λαΐου depends.

l. 167. τοῦτ' αὖθις answers to τοῦτο μέν, cp. τοῦτ' ἄλλ', O. T. 605. There is no apodosis to the sentence ἡνίκ'.. πόλιν, but it is easy to supply 'knowing that ye were loyal.'

l. 169. μένοντας supply εἰδώς. ἐμπέδοις φρονήμασιν, 'with a constant mind.'

l. 172. αὐτόχειρι σὺν μιάσματι, 'with the pollution of suicidal slaughter;' cp. πάγχαλκα τέλη, supra l. 143.

l. 174. ἀγχιστεῖα: cp. πρωτεῖα, ἀριστεῖα. The word implies that something is gained (as a prize) by being the nearest of kin.

l. 175. παντὸς ἀνδρός, 'of any man,' and therefore of me.

ll. 176, 77. 'Till he be rubbed in office and administration, and so appear in his true nature.' Cp. Aesch. Ag. 390–2 κακοῦ δὲ χαλκοῦ τρόπον | τρίβῳ τε καὶ προσβολαῖς | μελαμπαγὴς πέλει | δικαιωθείς. It is the strain of office which brings out the alloy in Creon's nature.

l. 180. ἐγκλείσας ἔχει, *schema Chalcidicum*, cp. supra ll. 22, 32, etc.

l. *181*. νῦν τε καὶ πάλαι, 'now as always.'

l. 182. μεῖζον'.. ἀντί, 'in preference to,' 'in the room of.' The expression *is pleonastic.*

l. 183. οὐδαμοῦ λέγω, 'I reckon him nowhere;' cp. supra l. 32

l. 185. τὴν ἄτην. The article is used with the abstract word; σωτηρίας.

l. 187. χθονός = χθονί.

ll. 189, 90. The meaning is that friendships made against the i of the state are insecure. Greek rulers were keenly alive to the d arising from ἑταιρεία. τοὺς φίλους, 'the friends we do make;' 302 τὰς μάχας ποιούμενος.

l. 192. ἀδελφά. For the metaphorical use, cp. O. C. 1262 ἀδε ὡς ἔοικε τούτοισιν φορεῖ, where the word takes a dative.

l. 196. κρύψαι, sc. κηρύξας ἔχω. τὰ πάντ' ἐφαγνίσαι, κ.τ.λ., ' all holy rites which go down to the noblest dead below.' ἔ implies a belief that the offerings actually reach the dead. T a dignified formality in the expression.

l. 199. θεοὺς τοὺς ἐγγενεῖς, 'the gods of his race,' i.e. the g the Thebans, who were Κάδμου τοῦ πάλαι νέα τροφή, O. T. 1.

l. 201. Notice the repetition of ἠθέλησε. The utmost must b of the intention, for the attempt has failed.

l. 202. τοὺς δέ, 'the remainder.' Those not slain Polynices ir to take captive.

ll. 205, 6. 'To leave him unburied, eaten in body by vultur dogs, a horror to behold.' δέμας is acc. after ἐδεστόν. The in is epexegetic.

l. 207. ἔκ γ' ἐμοῦ: cp. O. C. 51 οὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ. and the emphatic repetition of ἐξ ἐμοῦ in l. 210 show the unco egoism of Creon.

l. 210. τιμήσεται, middle for passive, cp. supra l. 93.

l. 212. τὸν τῇδε δύσνουν, κ.τ.λ. The accusatives are gover the verbal notion in σοὶ ταῦτ' ἀρέσκει: cp. O. T. 31, 32, El. 55 μ' ὧδ' ἀεὶ λόγους ἐξῆρχες. Such uses of the acc. are not uncomm Sophocles.

l. 213. The Chorus allow that Creon has the power to do pleases, without assenting to his course of action, hence πού γ' in a dubious approval.

l. 214. χὠπόσοι ζῶμεν πέρι = καὶ περὶ πάντων ὅσοι ζῶμεν.

l. 215. ὡς ἂν .. ἦτε. The words imply a command; 'see that y Cp. O. T. 325 ὡς οὖν μηδ' ἐγὼ ταὐτὸν πάθω.

l. 216. For πρόθες in the sense of imposing a burden, cp. Tr 49 κοὔπω τοιοῦτον οὔτ' ἄκοιτις ἡ Διὸς | προὔθηκεν, οὔθ' ὁ στυγνὸς σθεὺς ἐμοί.

l. 218. 'What then is the meaning of this charge given by *another?'* For τί, cp. O. T. 151 τίς ποτε .. ἔβας; ἄλλῳ = other th *persons appointed* to keep watch.

l. 219. Observe the suspicion of the tyrant, who knows that he must lay his account with suppressed discontent. The same feeling comes out more strongly afterwards, l. 289 foll. *ἀλλὰ ταῦτα καὶ πάλαι πόλεως, κ.τ.λ.*

l. 220. There is a confusion between *οὐκ ἔστιν ὃς ἐρᾷ* and *οὐκ ἔστιν οὕτως ὥστε ἐρᾶν.*

l. 222. **ἄνδρας.** Creon is wholly unconscious of the real source of danger. Cp. infra ll. 248, 293, 302, 306, Aesch. Ag. 1252, *ἦ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν.*

l. 223. ΦΥΛΑΞ enters. Arist. de Poet. v. 4 *ἔτι δὲ τὸ μέγεθος ἐκ μικρῶν μύθων καὶ λέξεως γελοίας διὰ τὸ ἐκ σατυρικοῦ μεταβαλεῖν ὀψὲ ἀπεσεμνύνθη (ἡ τραγῳδία).* Something of this old rusticity is retained in the character of the Watchman.

l. 224. **κοῦφον ἐξάρας πόδα.** These words are added in explanation of *τάχους ὕπο.*

l. 225. **φροντίδων ἐπιστάσεις,** 'haltings by reason of thought:' my thoughts caused me to stop = I stopped to think. Cp. Tr. 339 *τοῦ με τήνδ' ἐφίστασαι βάσιν;*

l. 226. **ὁδοῖς.** For the pl., cp. O. C. 553 *ὁδοῖς ἐν ταῖσδ' ἀκούων.* 'In coming hither.'

l. 227. For the grotesque self-colloquy, cp. Launcelot Gobbo in Merch. of Ven. I. 2 'Budge not, says my conscience. Budge, says the fiend.'

l. 231. * **σπουδῇ βραδύς.** The MSS. have *σχολῇ βραδύς*, which seems wanting in force. The Scholiast has *σχολῇ ταχύς.* The correction in the text is due to Seyffert. For *π* and *χ* interchanged cp. **προθείς* (*χρησθεὶς*) *δικαίᾳ*, supra l. 24.

l. 234. **σοί.** The participle which should follow—*σοὶ φράσοντα*—is changed owing to the intervening words into **φράσω δ' ὅμως**: cp. O. T. 302 for a similar insertion of **δέ.** **τὸ μηδέν**, 'a vain report.'

l. 235. **τῆς.** For the emphatic article, cp. infra l. 409 *τὸν | νεκύν.* **δεδραγμένος**, though not found in the best MSS, is known to some of the Scholiasts, 'clutching at this hope.' The chief MS. has *πεπραγμένος.*

l. 236. **τὸ μόρσιμον**, 'my fate.' The word is more common in Aeschylus than Sophocles.

l. 237. Cp. O. T. 319 *τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας*, infra l. 997 *τί δ' ἔστιν; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα.*

ll. 241, 2. 'You aim carefully and hedge the matter away from yourself on every side.' Two metaphors are here joined. For **νέον** in the sense 'strange,' 'startling,' cp. Phil. 784, 1229.

l. 244. **εἶτ' ἀπαλλαχθεὶς ἄπει**: 'be off with you, and have done with us.' Cp. O. T. 445, 6 *ὡς παρὼν σύ γ' ἐμποδὼν ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.*

l. 245. *καὶ δὴ λέγω σοι.* Cp. El. 892 καὶ δὴ λέγω σοι πᾶν ὅσον *κατειδόμην.* The words *καὶ δή* here imply a sort of desperation.

l. 246. θάψας βέβηκε, 'has buried and escaped.' Cp. O. C. 894 οἴχεται.. ἀποσπάσας.

l. 248. The excitement of Creon is shown in the double question. Cp. O. C. 388 ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;

l. 249. The Watchman wishes Creon to understand that every possible care has been taken to discover the offender by a careful examination of the ground.

l. 250. ἐκβολή = 'earth thrown up;' cp. O. C. 472 τέχνη = τεχνήματα

l. 252. ἄσημος οὑργάτης τις ἦν. 'The doer, whoever he was, left no trace.' Cp. O. T. 107 τοὺς αὐτοέντας.. τινάς.

l. 253. ὁ πρῶτος ἡμερόσκοπος. The action of the play is necessarily very condensed. The space occupied by the Parodos and Creon's speech is supposed to give time for Antigone's act, and the Watchman's journey

l. 255. For the position of the negative, cp. El. 905 δυσφημῶ μὲν οὔ.

l. 256. It was a wickedness not to throw earth on an unburied corpse Hor. Od. I. 28. 33 'precibus non linquar inultis, | Teque piacula nulla resolvent. | Quanquam festinas, non est mora longa, licebit | Injecto ter pulvere curras.'

l. 259. ἐν ἀλλήλοισιν, 'words clashed with words;' the λόγοι are personified, cp. O. C. 574 χὡ λόγος διέρχεται. Or we must supply τοῖς φύλαξι

l. 260. φύλαξ ἐλέγχων φύλακα. This is really a clause in apposition to λόγοι, and the apposition is assisted by the personification. κἂν ἐγίγνετο, κ. τ. λ. 'It was coming to blows at last or threatening to do so;' ἂν ἐγίγνετο appears to be used to denote a state intermediate between ἐγένετο ἄν, and ἐγίγνετο.

ll. 262, 3. i. e. in the suspicion of the rest every one was the doer, but no one could be proved to be so.

l. 263. ἀλλ' ἔφευγε μὴ εἰδέναι, 'but he escaped so that we could not know him.' This use of φεύγω is rare, but cp. the analogous use of ἐκφεύγω, e. g. O. T. 111 ἐκφεύγει δὲ τἀμελούμενον. There is also probably an allusion to the technical meaning, 'He escaped conviction

l. 264. Trial by ordeal is seldom mentioned in ancient writers. Here the allusion is characteristic of the Watchman, who belongs to the lower class of citizens, in whose minds such tests would have peculiar force.

l. 268. ὅτ' οὐδὲν.. πλέον, 'when we gained nothing by the search.'

l. 269. λέγει τις εἷς. The inversion is remarkable. Cp. O. T. 11 πλὴν εἷς τις.

l. 271. For the variation of constr. after ἔχω, cp. Aj. 428, 9 οὔτοι ἀπείργειν οὔθ' ὅπως ἐῶ λέγειν | ἔχω.

l. 272. ἦν δ' ὁ μῦθος. These words resume λέγει (l. 269).

l. 275. τοῦτο τἀγαθὸν λαβεῖν, 'to receive this piece of luck.' The words are of course ironical. Cp. supra l. 31 τὸν ἀγαθὸν Κρέοντα λαβεῖν is epexegetic of καθαιρεῖ.

l. 279. ᾖ. This is Nauck's emendation for ᾗ. The subj. suits the hesitation with which the Chorus make their suggestion. Cp. O. C. 1180 *μή σοι πρόνοι' ᾖ τοῦ θεοῦ φυλακτέα.*

l. 280. **κἀμέ.** The *καί* must in strictness be combined with *πρίν*, but Sophocles often joins *καί* with the personal pronoun.

l. 281. **ἄνους τε καὶ γέρων.** Usually age brings wisdom. Cp. O. C. 804, 5 *οὐδὲ τῷ χρόνῳ φύσας φανεῖ | φρένας ποτ'*, ib. 931. The natural order of the words is inverted, which points the contrast more strikingly.

l. 284. The order of thought is, 'Do they honour him as benefactor? His actions make that impossible. Or do the gods honour the wicked? Impossible. In no way then does Polynices share in their attention.' **ὑπερτιμῶντες**, 'honour him especially,' i.e. by this strange burial in defiance of the edict. Creon exaggerates the honour done to Polynices as he does the presumption of Antigone: cp. supra l. 208 *τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.*

l. 286. **ἀναθήματα** belongs closely to *ναούς.*

l. 288. **τιμῶντας** with *θεούς.*

l. 289. **ταῦτα** in apposition with *ἐρρόθουν.* 'This was the meaning of those murmurs which,' etc.

l. 290. **μόλις φέροντες** is to be taken absolutely, 'being discontented.' **ἐμοί** = 'against me;' cp. O. T. 165 *ὀργνυμένας πόλει.*

l. 291. 'Covertly shaking the head,' like an animal preparing to throw off the yoke.

l. 292. **δικαίως**, 'loyally,' 'as I had a right to expect.' **ὡς στέργειν ἐμέ**, 'so as to accept (and acquiesce in) my rule.' For this meaning of *στέργειν*, cp. Phil. 538, Aesch. Pr. V. 10, 11 *τὴν Διὸς τυραννίδα | στέργειν*, Thuc. 1. 38 *μάλιστα ὑπὸ τῶν ἀποίκων στεργόμεθα.* Others, 'so that I should be content.'

l. 293. **τούτους**, 'these guards,' rather than 'those who have done the deed.' **ἐκ τῶνδε** (masc.) with **παρηγμένους**. The distinction between **οὗτος** and *ὅδε* is not strictly preserved in tragedy.

l. 296. **τοῦτο**, though neuter, refers to **ἄργυρος**: cp. the construction in ll. 334, 5.

l. 298. 'This schools and wins over good minds among men so that they address themselves to evil enterprizes.' For **ἵστασθαι**, cp. Thuc. 6, 34, § 7 *τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνῶμαι ἵστανται.*

l. 300. **πανουργίας**, acc. pl.

l. 301. **παντὸς ἔργου δυσσέβειαν**, 'impiety in every deed.'

l. 304. Creon breaks out into an impetuous adjuration. Zeus is the god of the visible world and upholder of the state.

ll. 308, 9. 'Mere death shall not be all: but first, hung up alive, you shall display to every one the wickedness of this offence.' Two constructions are joined: 'mere death shall not be all,' and 'you shall not die before,' etc.

ll. 310 foll. For a similar hyperbole, cp. O. T. 1273.

l. 311. ἁρπάζητε, 'carry on your rapine.'

ll. 313, 14. The article is, as usual, added in mentioning pa number, ἢ σεσ. is added in epexegesis.

l. 315. οὕτως, 'as I am;' cp. Hom. Il. 21. 184 κεῖσ' οὕτως.

l. 317. δάκνει; (1) 'Is the sting in your ears or in your mind 'Are you stung,' etc. The balance is perhaps in favour of (2).

l. 318. τί δαί; δαί is not found elsewhere in Soph. A similarl quial expression is ὦ τᾶν in O. T. 1145, Phil. 1387. Herm. read

l. 320. λάλημα, 'a prating fellow.' Others read ἄλημα, 'a rogue.' For the contemptuous neuter, cp. infra ll. 756, and 760

l. 321. ποιήσας, sc. δῆλος ἐκπεφυκὼς εἰμι. *Cr.* ''Tis clear tl are a born prater.' *Watchm.* ''Tis even as clear that I never deed.' There is probably an opposition between λαλεῖν in λάλη ποιήσας.

l. 322. προδούς. The same construction is continued, and εἶ ποιήσας is to be supplied.

l. 323. 'Pity that one who will have fancies should fancy For the subj., cp. O. T. 317, O. C. 395.

l. 326. τὰ δειλὰ κέρδη, 'traitorous gains.' δειλός is a favouri with Theognis, = κακός.

l. 328. ληφθῇ τε καὶ μή, 'be taken *or* not;' cp. Eur. I. A. 5 τε μὴ δοῦναί τε.

l. 329. σὺ .. με. There is a rude emphasis in these pronouns.

ll. 332 foll. 'Man is wonderful and irrepressible alike in leg and in defiance of law.' The primary motive of the Chorus seen wonder at the mysterious act, for which the general train of refle a sort of veil. πολλὰ τὰ . . . πέλει: the simplest form of sentence ='man is most wonderful, though there are many wonderful Cp. Aesch. Cho. 585 πολλὰ μὲν γᾶ τρέφει δεινὰ δειμάτων ἄχη, ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; δεινά, 'fearful and wonder

l. 334. καί = 'even.' χειμερίῳ νότῳ, 'urged by the stormy Dat. of cause.

l. 335. ὑπ' οἴδμασιν. The waves rise around him, so that h deep in them. Cp. O. C. 673 χλωραῖς ὑπὸ βάσσαις.

l. 338. ὑπερτάταν, 'supreme.' Earth is eldest and mother of

l. 339. ἀκαμάταν. For the compound adj. with three termi cp. supra l. 134 ἀντιτύπᾳ and note. ἀποτρύεται, 'wears out for use,' middle. Neither the terrors of the sea nor the sanctity are a check upon the boldness of man.

l. 340. ἰλλομένων. ἴλλειν means to turn to and fro within a give as the length of the furrows, between the οὖρα .. ἡμιόνων Il. ἔτος εἰς ἔτος, 'year in, year out,' lit. through one year into t

ἱππείῳ γένει = with mules, 'which are better than oxen to draw the plough through the deep furrow,' Il. 10. 352.

l. 345. **πόντου τ' εἰναλίαν φύσιν**, 'the brood of Ocean teeming in the sea.' For *φύσις* in this sense, cp. O. T. 869 *θνάτα φύσις ἀνέρων*.

l. 346. **σπειραῖσι δικτυοκλώστοις.** These words are to be joined with *ἀμφιβαλὼν ἄγει*. 'Surrounds and carries off in meshy toils.'

l. 348. **περιφραδὴς ἀνήρ.** The words sum up as it were the preceding instances of man's subtilty. Cp. O. C. 1223 *θάνατος ἐς τελευτάν*.

l. 349. From the capture of wild beasts the thought proceeds to the taming of them.

l. 351. **ἕξεται** is against the metre, which requires ⏑–⏑–: *ὀχμάζεται, ἀέξεται, ὑπάξεται, ἐφέζεται* (*λεόντων ἔφεδρε* Phil. 401) have been proposed. The reading being uncertain, it is doubtful whether **ζυγόν** is acc. or nom.; 'he brings under his yoke,' or, 'his yoke subdues,' gives the sense required. **οὔρειόν τ' ἀκμῆτα ταῦρον.** Cp. Scott, 'Crashing the forests in his race | The mountain bull comes thundering on.'

l. 354. **ἀνεμόεν φρόνημα.** Cp. Hom. Il. 15. 80 foll. *ὡς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν | γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ | 'ἔνθ' εἴην ἢ ἔνθα' μενοινήῃσί τε πολλά, | ὡς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη*.

ll. 355, 56. *ἀστυνόμους | ὀργάς*, 'the yearnings to inhabit cities.' This seems more probable than 'the tempers of civic life.' **ἐδιδάξατο**, 'he has taught himself.' For the reflexive middle, cp. Aj. 1376 *ἀγγέλλομαι*.

ll. 356 foll. 'And (he taught himself) to avoid the open influence of comfortless frosts, and the pelting rain.' **βέλη** goes with **ἐναίθρεια** no less than **δύσομβρα.** For the collocation of acc. and infin. with *ἐδιδάξατο*, cp. O. C. 1357 *ἔθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν*.

l. 362. **ἐπάξεται**, 'he will not bring to his aid,' as an ally. The metaphorical use of *ἐπάξεται*, is rare; cp. Thuc. 3. 10 *τὴν τῶν συμμάχων δούλωσιν ἐπαξομένους*.

l. 364. **ξυμπέφρασται**, 'he hath contrived;' the *ξυν-* implies the crafty bringing together of the plan.

ll. 365, 66. 'Having the power of invention in art to a degree of cleverness beyond hope.' **σοφόν** is qualified by **τι**, which is almost = **πως. τέχνας**, strictly, 'in the matter of art,' i. e. his inventive power shows itself in art.

l. 366. For the omission of the prep. with **κακόν**, cp. O. T. 761 *ἀγροὺς σφε πέμψαι κἀπὶ ποιμνίων νομάς*.

l. 367. **νόμους παρείρων χθονός**, 'knitting (with his skill) the laws of the land.' **παρείρων**, 'weaving in,' as gold leaf might be woven into a chaplet. Many conjectures have been proposed in place of the word, e. g. *γεραίρων, τ' ἀείρων*.

l. 369. **θεῶν ἔνορκον δίκαν**, 'sacred justice in accordance with his oath.'

l. 370. **ὑψίπολις**, sc. *γίγνεται*, and the same word must be sup *ἄπολις*.

l. 371. **τόλμας χάριν**, 'to indulge his daring.' Cp. supra l. *χάριν βορᾶς*. For *τόλμα* in the sense of crime, cp. O. T. 125 *λῃστὴς .. ἐς τόδ' ἂν τόλμης ἔβη*, O. C. 1030.

l. 374. **παρέστιος**: cp. Hor. Od. 3. 3. 26 'Vetabo .. sub isdem bibus .. mecum,' Aesch. S. c. T. 602 foll.

l. 375. **ἴσον φρονῶν**, 'of the same party in the state;' cp. infra **ἔρδοι**, the optative generalizes, and follows the preceding optati Eur. Med. 544, 568.

l. 376. The Chorus catch sight of Antigone being brought in.

l. 378. **οὐκ εἶναι**: the entrance of Antigone is a patent fact: hence οὐ

l. 383. **καθελόντες**: the change to the active participle brea monotony, and also directs attention to the capturers. **ἀφροσύν** word (cp. O. C. 1230) expresses the thoughtless action of youth Chorus have no idea of the depth of Antigone's resolve.

l. 387. *ξύμμετρος*, cp. Eur. Alc. 26, 27 *συμμέτρως δ' ἀφίκετο* | *τόδ' ἦμαρ*.

l. 388. This is an old 'gnomè' which had passed into the mo the common people. Cp. Archil. 76 (Bergk) *χρημάτων ἄελπτον ἐστιν οὐδ' ἀπώμοτον*.

l. 390. **ἂν ἐξηύχουν**, 'I could have declared.'

l. 391. **ταῖς .. τότε**, 'owing to those threats with which I w buffeted.' The dative marks the occasion, which is also the c his declaration; cp. infra l. 691 *λόγοις τοιούτοις οἷς σὺ μὴ τέρψει* where, as here, the construction is helped by the relative clause.

l. 392. *ἐκτός*, supply *ἐλπίδων*

l. 393. **ἔοικεν .. μῆκος οὐδέν**, i. e. *οὐδὲν ἔοικε μῆκος*, 'is utterly in extent,' i. e. is far greater.

l. 396. There was no casting of lots who should bring Antig Creon, but the Watchman claimed this as his right. Cp. supra l

ll. 399, 400. 'I have the right to be away and clear from th ness.' **ἐλεύθερος** must be taken with **ἀπηλλάχθαι**.

l. 401. The order of the words betrays the astonishment of 'Bring this maiden! How, and where did you take her?'

l. 402. The Watchman wishes to be as brief in his good fortun was prolix in excusing himself in adversity.

l. 403. **λέγεις ὀρθῶς**, 'speak it with your wits.' Cp. O. T. *ἐξ ὀμμάτων δ' ὀρθῶν τε κἀξ ὀρθῆς φρενὸς* | *κατηγορεῖτο τοὐπίκλημ μου*.

l. 404. The Watchman affects a sort of familiarity by joining words to Creon's; cp. supra l. 321. The attraction **ὃν σὺ τὸν νε** noticeable; the Watchman is awkward in his effort to be explici

l. 405. **ηὑρέθη**, the aorist singles out the moment of capture.

ll. 409, 10. **τὸν | νέκυν.** For the synaphea, cp. l. 238. **γυμνώσαντες εὖ,** for the order, cp. O. T. 308 *μαθόντες εὖ.*

l. 411. **ἄκρων ἐκ πάγων,** 'just below the ridge;' *ἐκ* implies 'on this side of and looking down from.' **ὑπήνεμοι,** 'out of (lit. below) the wind.'

l. 413. **κινῶν.** The sing. shows the interest which each individually took in the matter; cp. supra l. 260 *φύλαξ ἐλέγχων φύλακα.*

l. 414. **ἀφειδήσοι,** 'neglect,' an unusual sense of the word, which generally means 'to be unsparing of.' **πόνου,** 'the labour of watching.'

l. 417. **καὶ καῦμ' ἔθαλπε,** 'and the heat was scorching us.' Supply **ἡμᾶς. χθονὸς** gen. of motion from with **ἀείρας.**

l. 418. **σκηπτόν,** 'a squall,' or 'sudden tempest.' **οὐράνιον ἄχος,** 'that saddened all the sky.'

l. 420. **ὕλης πεδιάδος,** orchard groves and the like are meant. On the high waste ground where the watchmen were sitting there would be no wood. **ἐν δ' ἐμεστώθη:** cp. El. 713 *ἐν δὲ πᾶς ἐμεστώθη δρόμος.*

l. 421. **μύσαντες,** 'closing lips and eyes,' in order to avoid the dust.

l. 423. No reason is given why Antigone should have revisited the corpse after once performing the rites of sepulture. The storm might have laid him bare, or she may have crept forth under cover of the dust cloud to see if any one had undone her work. Her courage in braving the storm contrasts with the conduct of the watchmen. **πικρᾶς, κ. τ. λ.** The gen. is descriptive; 'a shrill cry like the cry of a despairing bird;' cp. supra l. 114 *λευκῆς χιόνος πτέρυγι.* **πικρᾶς,** *ἅτε πασχούσης πικρά,* so infra l. 1209 *ἀθλίας .. βόης.*

ll. 424, 25. **κενῆς .. ὀρφανόν.** The pleonasm denotes the desolation of the nest.

l. 426. **οὕτω δὲ χαὔτη,** the words resume *κἀνακωκύει.*

l. 427. **ἐκ δ' .. ἠρᾶτο** For the tmesis, cp. supra l. 420, infra ll. 432, 1107.

l. 430. **εὐκροτήτου** is like a Homeric epithet, applied to the pitcher of a princess. **ἄρδην, κ. τ. λ.** is a condensed expression like Tr. 976 *ζῇ .. προπετής.*

l. 431. Cp. Od. 11. 26–28 *ἀμφ' αὐτῷ δὲ χοὰς χέομεν πᾶσιν νεκύεσσιν | πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ | τὸ τρίτον αὖθ' ὕδατι.*

l. 436. **ἀλλ',** supply a verb from **καθίστατο.** 'Her attitude was one causing both pleasure and pain to me.'

l. 439. **λαβεῖν** is perhaps epexegetic inf. 'All these things are naturally of less importance to me that I should obtain them, than my own safety.' It is not however clear to what *ταῦτα* refers in this rendering. Hence others, 'It is natural to me to take less account of all this (i. e. of Antigone's misery) than of my own safety.' For *λαβεῖν* in this sense cp. Thuc. 2. 42. § 5 *τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες.*

l. 441. *σὲ δή,* supply *λέγω.* For a similar order of words, cp. El. 445 *σέ τοι, σὲ κρίνω.*

l. 445. Cp. supra l. 400. The gen. **αἰτίας** depends on ἕξω, but be supplied to ἐλεύθερον.

l. 446. **μῆκος**, adverbial; cp. ὡς τάχος and the like.

l. 447. 'Did you know the proclamation made that you should n this?' The art. in **τὰ κηρυχθέντα** is peculiar, but may be used by C in speaking of his own edict, which he assumes to be universally kn It implies that he asks this question ἐκ περιουσίας.

l. 450. **τάδε** refers to the proclamation of Creon.

l. 453. 'For they have established these laws (i.e. the laws wh obey) among men.' The words repeat Creon's τούσδε .. νόμους (l. For the mythology, cp. O. C. 1381, 82 εἴπερ ἐστὶν ἡ παλαίφατος | ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις. Here the words ἡ ξύνεδρος, κ. τ. λ. be a sort of personification of the 'rights of Hades.' For the use o word νόμους, cp. Eur. Ion 443, 4 πῶς οὖν δίκαιον τοὺς νόμους βροτοῖς | γράψαντας αὐτοὺς ἀνομίαν ὀφλισκάνειν.

l. 454. Cp. O. T. 865 foll. **ἀσφαλῆ**, 'fixed and certain.'

l. 455. With **θνητόν** supply σε, from τὰ σὰ γράμματα, 'that y mortal, should outrun.'

l. 456. **νῦν .. κἀχθές**, 'to-day or yesterday.' Cp. χθὲς καὶ π Plato, Legg. 3. 677 D.

l. 457. **ζῇ ταῦτα**, 'these (τὰ τῶν θεῶν νόμιμα) are full of power.' this force of ζάω, cp. O. T. 481 ἀεὶ ζῶντα περιποτᾶται. **'φάνη**, ' into being,' cp. Tr. 1 λόγος .. ἀρχαῖος φανεὶς and O. C. 1225 ἐπεὶ φα

ll. 458, 59. **τούτων τὴν δίκην**, 'the punishment for these,' i. e. fo transgression of these.

l. 460. **τί δ' οὔ**; sc. ᾔδη. Cp. supra l. 448. Antigone would depr the authority of Creon by pointing out that it is not the power of lif death, but only the power of hastening death which he possesses. Cp. 'And come he slow or come he fast | It is but Death that comes at

l. 462. **αὔτ'** = αὐτό.

l. 464. **φέρει**, 'carries off' = φέρεται, a common signification in S

l. 466. **παρ' οὐδέν**, adverbial; 'it is a grief of no account.'

l. 467. **ἐσχόμην**, 'had endured,' nearly = ἠνεσχόμην. 'Had I al my mother's son, when dead, to lie an unburied corpse, that were a of grief.'

l. 470. For **σχεδόν τι**, ironically qualifying the expression, c 609 σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν. For the dat. **μώρ** Eur. Bacch. 854 γέλωτα Θηβαίοις ὀφλεῖν. Notice the repetition μωρίαν) as characteristic of Sophocles. This is not said out of defiance. In the absoluteness of Antigone's mood the judgm Creon appears self-condemned, because opposed to the Eternal L

l. 471. The order is τὸ γέννημα τῆς παιδὸς δηλοῖ ὠμὸν (ὂν) ἐξ πατρός (γεγεννημένον).

l. 474. πίπτειν μάλιστα, 'are the most certain to fall.'

l. 475. περισκελῆ with ὀπτόν, 'heated to exceeding hardness.'

l. 477. οἶδα. The transition to the first person denotes that this is ı experience on which Creon means to act.

l. 478. ἐκπέλει = ἔξεστι: the word does not occur elsewhere. Cp. ;εγένετο Hdt. 1. 78.

l. 479. The sentiment seems to be general: 'Keep a man in slavery nd he cannot rebel;' though there is a coarse reference to Antigone hich becomes explicit in the next line.

l. 480. τότε is explained by ὑπερβαίνουσα.

l. 485. 'If this authority is allowed to rest with her unchallenged.' ;ράτη = Antigone's assumption of authority. For κείσεται, cp. El. 361, ;62 σοὶ δὲ πλουσία | τράπεζα κείσθω.

l. 486. ὁμαιμονεστέρα[s]. The reading, if correct, is due to a burst of irrational temper. Others ὁμαιμονεστέρα.

l. 487. τοῦ παντὸς .. Ζηνὸς ἑρκείου = 'our whole family,' the presiding 'numen' being placed for the thing held sacred. Cp. Pindar, O. 8. 20 Διὸς γενεθλίου.

l. 489. μόρου, for the gen., cp. Phil. 1044 τῆς νόσου πεφευγέναι.

l. 490. τοῦδε .. τάφου, gen. with ἐπαιτιῶμαι: βουλεῦσαι, epexeg. inf.

l. 492. Cp. Aesch. Pr. V. 443 ἐννοὺς ἔθηκα καὶ φρενῶν ἐπηβόλους.

ll. 493, 94. 'It commonly happens that the spirit of those who are plotting some utter wickedness in secret is convicted of the occult guilt before the act.' ῃρῆσθαι κλοπεύς = ᾑρῆσθαι κλέπτων τι.

l. 495. ἐν κακοῖσι, 'in trouble,' i.e. in the trouble which crime entails. Lines 493, 94 could only have reference to those who are disturbed by a consciousness of guilt, which was not the case with Antigone; hence, to meet both cases, Creon adds that 'he hates hypocrisy.'

l. 500. μηδ' ἀρεσθείη ποτε, sc. μηδὲν τῶν σῶν λόγων.

l. 502. Cp. O. C. 1410, 12.

l. 505. λέγοιτ' ἄν. The passive form of expression avoids giving too much prominence to the Chorus as persons.

ll. 506, 7. Antigone thinks the tyrant every way miserable, but most for being able to carry out his will.

l. 509. ὑπίλλουσι (ἴλλειν = 'to move within limits,' ὑπο- 'underneath'), 'move under restraint,' i.e. curb, restrain.

l. 510. τῶνδε .. φρονεῖς; 'if you hold a course divergent from them.' The words have a political meaning; cp. supra l. 375 μήτ' ἴσον φρονῶν.

l. 514. 'Why do you honour a service which casts dishonour on him?'

l. 515. ὁ κατθανὼν νέκυς, i.e. Eteocles. With the fulness of expression, cp. supra l. 26.

l. 517. δοῦλος. Only a slave would be cast out to such burial as Creon proclaimed *for* Polynices.

l. 518. **πορθῶν**, sc. *ὤλετο*.

l. 519. **τοὺς νόμους τούτους**, 'these laws which I have observed.' Cp supra l. 452. Others read *ἴσους*, which perhaps arose from the next line

l. 520. Granting that these laws are required in Hades, they are no required without respect of evil and good.

l. 521. 'Who can tell if this (the burial of Polynices) be not accounted pious in the under-world?' **τίς οἶδεν εἰ**, nearly = 'Haud scio an.' Creon in his reply entrenches himself behind ordinary Greek morality.

l. 523. This noble line gives a glimpse of what is deepest in Antigone.

ll. 528 foll. 'The cloud upon her brow, moistening her fair cheeks, shames her flushed face.'

l. 531. 'Who, having slipped in like a snake, drain my life's blood in my house;' the sentence is then broken by the parenthesis **οὐδ'**.. **θρόνων**, and resumed in **φέρ', κ. τ. λ.** **κατ' οἴκους**, while Antigone was rebellious out of doors.

l. 532. **ἐξέπινες**. Cp. Tr. 1055, 6 *ῥοφεῖ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου | πέπωκεν*. El. 785, 6 *τοὐμὸν ἐκπίνουσ' ἀεὶ | ψυχῆς ἄκρατον αἷμα*.

l. 533. **ἄτα κἀπαναστάσεις**, abstract for concrete. Cp. O. T. 1.

l. 536. **δέδρακα τοὔργον**. Ismene fears that she will meet with rejection now as she rejected Antigone before, (cp. supra l. 65 foll.), and therefore adds **εἴπερ ἥδ' ὁμορροθεῖ**, as pleading to be made an accomplice after the fact.

l. 537. **τῆς αἰτίας** is directly dependent on *συμμετίσχω*, as the more important word.

l. 540. **ξύμπλουν**, 'fellow-voyager,' a Greek metaphor for companion.

l. 544. **ἀτιμάσῃς**: cp. El. 1214, where Electra, when requested to put down the urn containing her brother's ashes, as having no share in it, exclaims, *οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;*

l. 546. **κοινά**: cp. Aj. 577 *τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται*. For **μή** in **μηδ' ἃ μὴ 'θιγες**, cp. O. C. 1641. It implies that the particular prohibition rests on a general principle.

l. 548. **λελειμμένῃ**, 'left behind thee,' almost = 'deprived of thee.'

l. 549. **τοῦδε γὰρ σὺ κηδέμων**, 'he has your care and duty.' Ismene has made Creon of more importance than her brother.

l. 551. **εἰ γέλωτ' ἐν σοὶ γελῶ**: *εἰ* = *κεἰ*. Antigone repeats Ismene's meaning with added bitterness, *οὐδὲν ὠφελουμένη* being changed into *ἀλγοῦσα δῆτα*. 'It is indeed with pain, though I do laugh at thee.' Cp Eur. Or. 484.

l. 552. **ἀλλὰ νῦν**. The order of words gives increased force to *νῦν* cp. O. C. 1276 *πειράσατ' ἀλλ' ὑμεῖς γε*.

l. 554. **κἀμπλάκω**, 'am I, then, to miss?' *καί* connects *ἀμπλάκω* with the preceding verb, i.e. *ἢ σώσω ἐμαυτὴν καὶ ἀμπλάκω*; cp. Aj. 462 *καὶ ποῖον ὄμμα, κ.τ.λ.*

l. 556. These words are supposed to mean, (1) 'But not without my having spoken,' (2) 'Nay! but according to those words of mine which were not spoken.' The first explanation is preferable. It can more easily be connected with the context which follows, in which *καλῶς σὺ ἐδόκεις φρονεῖν* must refer to words of Ismene which were actually spoken.

l. 557. **τοῖς**, 'to these,' i. e. to Creon. The meaning is that Ismene thought of pleasing Creon, Antigone of pleasing the dead. The form of the sentence is not quite accurate.

l. 560. Notice the dat. with **ὠφελεῖν**, a construction not found elsewhere in Sophocles.

l. 561. For the form of the sentence, cp. supra ll. 21 foll. *τὼ κασιγνήτω .. τὸν μὲν .. τὸν δέ.* **τὴν μέν**, Ismene; **τὴν δέ**, Antigone. **τὰ πρῶτ'**, adverbial.

ll. 563, 4. 'The unfortunate do not retain the reason which is born with them, but lose it in distraction.'

l. 565. Creon echoes Ismene's *κακῶς πράσσουσιν* with a slight difference. For *πράσσειν κακά* is not merely 'to fare ill,' but 'to get into mischief,' 'to involve oneself in trouble.'

l. 567. **ἥδε.** The word is out of construction. 'Don't say "this maiden".' Cp. Plato, Theaet. 164 B *τὸ δέ γε οὐχ ὁρᾷ οὐκ ἐπίσταταί ἐστιν, εἴπερ καὶ τὸ ὁρᾷ ἐπίσταται.*

l. 569. For the metaphor, cp. O. T. 1211, 1257.

l. 570. 'Not as there was harmony of love between him and her.'

l. 571. The plural generalizes the expression.

l. 572. The MSS. give this line to Ismene, but most edd. have followed Boeckh in transferring it to Antigone, to whom alone **τὸ σὸν λέχος** in the next line could have a forcible reference.

l. 575. Creon implies that the matter has passed out of his power; hence **ἔφυ** in the aorist, which gives absoluteness.

l. 577. **καὶ σοί γε κἀμοί**, sc. *δεδογμένα.* Creon here *κομψεύει τὴν δόξαν*: i.e. *ὀρθῶς δοκεῖ σοι περὶ τῶν ἐμοὶ δεδογμένων.* For the repetition of *καί* in Creon's mouth, cp. supra l. 573. With **τριβάς** supply *ποιεῖσθε.*

l. 578. 'Henceforth these must be women, and not be allowed to go at large.' For the seclusion of Greek women, cp. Xen. Oecon. cc. 7–10.

ll. 582 foll. This chorus forms a striking contrast to the last. There the inventiveness and power of man is celebrated; here he is shown to be the sport of Fate, and wholly subject to Zeus. In a similar way the last chorus of the play, ll. 1115 foll., contrasts with the thanksgiving in the first (ll. 100 foll.).

l. 582. 'Blessed are those whose life is without taste of misery.' The thought of the persistence of calamity occupies the chorus to line 603. With **κακῶν ἄγευστος**, cp. El. 36 **ἄσκευον ἀσπίδων**: the privative notion is increased by the substantive contained in the compound adjective.

l. 585. ἐλλείπει, 'fails.' γενεᾶς ἐπὶ πλῆθος ἕρπον, 'creeping on t fulness of the race,' i.e. to the last generation of the race and to all members of it.

ll. 586 foll. 'Like as when a wave courseth over the darkening before tempestuous blasts from Thrace, blowing across the sea.' the dat. in πνοαῖς, cp. supra l. 335: and for the collocation δυσπ πνοαῖς, cp. supra l. 502 κλέος .. εὐκλεέστερον. The accumulatic adjectives is characteristic of Sophocles. Cp. l. 1204.

ll. 590, 1. κελαινὰν καὶ δυσάνεμον, 'black and tempestuous.' F(order, cp. Aesch. Ag. 63 foll. πολλὰ παλαίσματα καὶ γυιοβαρῆ. δυσάν 'sign of tempest,' because only seen when the wind has been blowi shore.

ll. 593 foll. 'From of old I see the calamities of the house of Lab accumulating on the calamities of those that are gone; nor doe: generation free another, but some god casts them down, and there hope of redemption.' See Aesch. Cho. 402. ἀρχαῖα is a suppleme predicate, placed first in order to give prominence to the notion also to connect what follows with the statement in l. 585.

l. 596. ἀπαλλάσσει, cp. supra ll. 244, 400.

l. 597. ἔχει λύσιν. The phrase is impersonal. Cp. O. C. 545 ἔ; μοι .. πρὸς δίκας τι. 'Nor does the case admit of redemption.'

ll. 599 foll. 'For now there was a radiance spread over the last in the house of Oedipus—it the blood-stained earth sacred to the below is sweeping away, and folly of speech, and frenzy of spirit.'

l. 600. *ἐτέτατο. Cp. Phil. 831 αἴγλαν, ἃ τέταται τανῦν. Hom. (44 αἴθρη | πέπταται ἀνέφελος λευκὴ δ' ἐπιδέδρομεν αἴγλη. The rad is the youth and bright hope of Antigone.

l. 601. νιν=ῥίζαν. The asyndeton is noticeable, but is pe excused by the energy of the language.

l. 602. ἀμᾷ, 'covers.' κατα- is separated from the verb by tmesi: καταμᾶν is to 'cover over by sweeping together.' κόνις is the dust ' Antigone has scattered on the body of Polynices, which, by a bold f is said to sweep her into the grave, because this action is the ca her death. The thought is expanded in λόγου τ' ἄνοια καὶ φρενῶν 'I Others read κοπίς. This, however, introduces a metaphor whic no bearing on the circumstances of the case and jars with l. φοινία is at once 'associated with death' and 'causing death.'

ll. 604 foll. The Chorus are led by the swift retribution whic overtaken Antigone to dwell on the power of Zeus, the guardian moral law, and the certainty of vengeance.

l. 604. τίς .. κατάσχοι; The energy of the mood and the interro make up for the omission of ἄν.

l. 606. 'Sleep which brings age to all.' Cp. Il. 14. 247, wher

says that he can subdue all beside, Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίονος ἆσσον ἱκοίμην | οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι. With the meaning, cp. O. T. 870, 1, where Sleep and Age are also joined.

l. 607. **θεῶν**, is added as a sort of epithet = 'divine.' Usually, Zeus is the orderer of time; cp. Il. 2. 134 Διὸς μεγάλου ἐνιαυτοί: but here the existence of time seems attributed to the lower deities.

l. 609. **κατέχεις**, i. e. σύ, ὦ Ζεῦ. **'Ολύμπου .. αἴγλαν**, cp. Hom. Il. 1. 532 αἰγλήεντος 'Ολύμπου. There is an approach to the Homeric conception of Olympus here, whereas the word in Sophocles is usually a vague expression for heaven. Cp. O. C. 1655.

ll. 611 foll. 'Through the coming time, and the far future, this law (i.e. the sovereignty of Zeus) will last, (as it has lasted) through all past time, coming to mortals as a law of every city in no way withdrawing from calamity. **νόμος πάμπολις** is a law of universal application holding good in every city. **ἐκτὸς ἄτας**, 'so as to be outside calamity;' cp. supra l. 445 ἔξω βαρείας αἰτίας.

l. 615. **πολύπλαγκτος**, 'widely roving.' There seems to be no certain instance of a transitive use of this word = 'much-deceiving,' and this meaning would be tautological here.

l. 617. **ἀπάτα .. ἐρώτων**, 'a deception arising from desires.'

l. 618. 'It comes to him all at unawares.' **οὐδέν** with εἰδότι: to **ἕρπει** an indefinite subject must be supplied, as in l. 597 οὐδ' ἔχει λύσιν.

l. 620. Cp. Aesch. Pr. V. 887 foll. ἦ σοφός, ἦ σοφὸς ὅς, κ. τ. λ., Tr. 1. 'With wisdom was a famous word uttered by one.' There does not seem to be any definite reference, though, like many another old saw, this maxim is to be found in Theognis.

l. 622. For the meaning, cp. Aesch. Frag. 160 D θεὸς μὲν αἰτίαν φύει βροτοῖς | ὅταν κακῶσαι δῶμα παμπήδην θέλει.

l. 625. **ὀλίγιστον**. The MSS. have ὀλιγοστόν, which seems indefensible, being = 'a part out of few parts,' i. e. a large part. Yet in Ar. Pax 559 we find πολλοστῷ χρόνῳ where the meaning seems to require πολλῷ χρόνῳ. **χρόνον**, acc. of time; cp. supra l. 415 χρόνον τάδ' ἦν τοσοῦτον.

l. 629. **τάλιδος**. The word is probably of foreign origin.

l. 630. **ἀπάτας**, gen. of the cause or reason. Notice the Doric form in anapaests, and cp. supra l. 110 γᾷ, 113 γᾶν. This is rare.

l. 633. **τῆς μελλονύμφου** is an objective gen. with ψῆφον = 'thy vote concerning.' **λυσσαίνων** (from λύσσα) does not occur elsewhere.

l. 634. ἦ as if μή had not gone before. 'Art thou come angry? or?'

l. 636. **ἀπορθοῖς**, supply ἐμέ.

ll. 637, 8. 'To me no marriage can justly be deemed a worthier prize than thy good guidance.' **ἀξίως** is rendered more prominent by the position. For μείζων = τιμιώτερος, cp. O. T. 772 τῷ γὰρ ἂν καὶ μείζονι; φέρεσθαι is middle, 'for me to carry off.'

l. 639. **οὕτω .. διὰ στέρνων ἔχειν**, 'to feel thus .. throughout your breast,' 'to be thoroughly imbued with this.'

l. 640. **πάντ'**, 'in everything,' adverbial to *ἑστάναι*.

l. 643. **τὸν ἐχθρὸν ἀνταμύνωνται**, 'may repay their father's enemy.' The nom. to **ἀνταμύνωνται** is to be supplied from *γονάς* (641).

l. 646. **τί.. ἄλλο**; 'What else would you say that he did but just beget?' etc. **ἄλλο** is not to be confined to **φῦσαι**, but a word of more general meaning (e.g. *ποιῆσαι*) must be supplied.

l. 648. **φρένας *γ'**. **γ'**, if right, strengthens *φρένας*. 'Don't let your judgment be overcome, whatever else you give up.' Cp. infra l. 683 *πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας*.

l. 650. **ψυχρὸν παραγκάλισμα**. Abstract for concrete. The words **γυνὴ.. δόμοις** are added in explanation, hence the asyndeton. Cp. Tr. 540 *ὑπαγκάλισμα*.

l. 654. It is doubtful whether we should arrange the words **μέθες τήνδε τινὶ νυμφεύειν**, 'leave this maiden for some one to wed,' or join **νυμφεύειν τινὶ** = 'to be bride to some one.' The first implies more contempt for Antigone, but the second is more obvious. Cp. Eur. El. 1144.

l. 658. **ἀλλὰ κτενῶ**. Notice the metrical effect of the two detached feet. **ἐφυμνείτω**: there is something scornful conveyed by the word. Cp. infra l. 1305. **Δία ξύναιμον**: a similiar expression of contempt for the Zeus of kinship is given above l. 487.

l. 659. 'If I fail to bring up in order those akin to me, most surely I shall fail with those who are not akin.' Add *ἀκόσμους θρέψω* to **τοὺς ἔξω** *γένους*.

l. 661. **ἐν τοῖς.. οἰκείοισιν**, 'in home matters.' Creon seems to feel that his defiance of Zeus *ξύναιμος* requires justification, and commences a series of general remarks with this view. Good order must 'begin at home.' The law of kindred does not justify anarchy among kinsmen.

l. 663. Strictly **ὑπερβάς** goes with the first alternative, and not equally with both.

l. 664. **τοὐπιτάσσειν**. For the art. and infin., cp. supra l. 78, etc. Disobedience according to Creon is the inversion of command; cp. supra l. 485 *ταῦτα.. τῇδε κείσεται κράτη*.

ll. 665, 6. **δορὸς .. χειμῶνι**, for the metaphor, cp. El. 733 **κλυδῶν'** *ἔφιππον ἐν μέσῳ κυκώμενον*.

l. 666. **στήσειε**. The optative is used as in a general supposition; cp. O. T. 979 *ὅπως δύναιτό τις*.

l. 667. **τἀναντία**. The form of expression is chosen to avoid the direct mention of *τὰ μέγαλα καὶ ἄδικα*.

l. 668. **τοῦτον**, i. e. the man who obeys his ruler in the manner mentioned.

l. 671. **δίκαιον**, cp. supra l. 292 λόφον δικαίως εἶχον.

l. 673. **αὕτη πόλεις τ' ὄλλυσιν.** There is nothing to answer to **τ'** (unless *ἥδ'* is read in the next line for *ἥδ'*), so that the sentence is an anacoluthon.

l. 674. **σὺν μάχῃ δορός**, 'aiding the battle of the spear.' The gen. is descriptive. A 'battle of the spear' would of course be hand to hand.

l. 675. **τροπὰς καταρρήγνυσι**, 'breaks the vanquished into rout.' The acc. is cognate. **τῶν δ' ὀρθουμένων**, 'those who are not broken down.' The metaphor is continued.

l. 677. **τοῖς κοσμουμένοις**, (1) neutr. 'the cause of order,' cp. supra l. 661 *τοῖς οἰκείοισιν*: (2) masc. 'the orderly citizens;' cp. supra l. 675 *τῶν δ' ὀρθουμένων*, Aj. 1103 *τόνδε κοσμῆσαι.*

l. 679. **ἐκπεσεῖν**, i. e. *θρόνων*, 'to be thrown from office and authority;' cp. Aesch. Pr. V. 912 *ἣν ἐκπίτνων ἠρᾶτο δηναιῶν θρόνων.*

l. 681. **τῷ χρόνῳ κεκλέμμεθα**, 'unless we are deceived by time.' For this sense of *κλέπτειν*, cp. Eur. Tro. 677 *οὐδὲ κλέπτομαι φρένας.*

l. 686. 'I could not say, and may I never know how to say.'

l. 687. Perhaps, *τὸ λέγειν* (*ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε*) should be supplied with **καλῶς ἔχον**, and the meaning is, 'though I cannot say this, yet for another it would be fitting.' The son may not criticise the father, yet criticism from others may be allowable. In this case *καί* belongs to the whole clause.

l. 688. **σοῦ**, the gen. depends on **προσκοπεῖν.** The connection is, 'Others criticise you, though I do not, and I am naturally the person to hear what they say and tell you of it.'

l. 691. **λόγοις τοιούτοις**: cp. supra l. 391 *ἀπείλαις*, where there is a similar attraction arising from the relative clause, though the dative may be explained as a dative of occasion.

l. 693. Here again the action of the play must be supposed to be highly condensed; and the time in which the murmurs over Antigone's death have been spoken and heard is compressed into the space of a single chorus.

l. 697. **πεπτῶτ' ἄθαπτον**, 'fallen and unburied.'

l. 698. **ὀλέσθαι**, 'to perish,' in the sense of being consumed and mangled. To the common apprehension the corpse was still the man.

l. 699. This line is added as if the preceding clause had been a relative without an antecedent to it, and not dependent on *φθίνει* (l. 695).

l. 701. **σοῦ πράσσοντος εὐτυχῶς**: cp. supra l. 638 *σοῦ καλῶς ἡγουμένου.*

l. 704. **πρὸς παίδων.** The prep. with the gen. implies agency, 'renown proceeding from children.' These words contain an additional argument, because the death of Antigone was the ruin of Haemon, and this could not but affect Creon.

l. 705. **ἐν σαυτῷ φόρει**, 'carry about in your breast.'

l. 706. **ὡς φῂς σύ** = 'what you say,' is taken up with τοῦτο. In

Greek the adverb of manner is often substituted for the accusative πῶς φῄς; So κακῶς, εὖ, ποιεῖν, πάσχειν, etc.

l. 709. οὗτοι. The plural takes up the indefinite relative ὅστις, w applies to three classes of persons (φρονεῖν, γλῶσσαν, ψυχήν). Fc exact converse, cp. infra ll. 1166, 7.

l. 710. Observe the close connection of μανθάνειν and πόλλ', th the line is broken. κεἴ τις ᾖ σοφός. For εἰ followed by subj., cp. 874, O. C. 1443.

l. 711. τὸ μὴ τείνειν ἄγαν, 'not to be too obstinate.'

l. 713. There is a marked opposition between κλῶνας, 'the tips (branches,' and αὐτόπρεμνα, 'root and branch.' ἐκ in ἐκσώζεται = '(The verb is middle, = 'saves its *own* branches.'

l. 715. ναὸς ἐγκρατῆ πόδα, 'the sheet which has power over the v

l. 717. στρέψας, sc. τὸ πλοῖον. τὸ λοιπόν, 'for the rest of the vo

l. 718. 'But relent in your mind and allow a change.' θυμῷ is taken with εἶκε, not immediately = 'yield to your temper,' w necessitates a harsh meaning of θυμός, but as denoting the sphere w which the change takes place. There is probably a false echo of I Il. 9. 598 εἴξας ᾧ θυμῷ, which however means 'yielding to the biddi his heart.'

l. 719. κἀπ' = καὶ ἀπό.

l. 720. πρεσβεύειν. The middle voice of this verb is more comm the metaphorical sense; cp. Aesch. Cho. 631 κακῶν δὲ πρεσβ τὸ Λήμνιον λόγῳ.

l. 721. πάντ' ἐπιστήμης, 'of knowledge in all things.' πάντ', acc. with the verbal notion in ἐπιστήμη. Cp. O. C. 1514 αἱ βρονταὶ διατελεῖς.

l. 722. εἰ δ' οὖν, κ. τ. λ., 'but if, as is usual—for it usually ha that the balance sinks in the other direction.' The omission of rendered more easy by the explanatory clause φιλεῖ γάρ, κ. τ. λ.

l. 726. διδαξόμεσθα. The middle future for passive; cp. l. 210 τιμήσεται, l. 92 ἐχθαρεῖ.

l. 727. τὴν φύσιν implies nature as well as years, 'so juvenile; O.C. 734, El. 1023.

l. 728. μηδὲν τὸ μὴ δίκαιον, i.e. μηδὲν διδάσκου ὃ μὴ δίκαιόν Cp. supra l. 360 οὐδὲν.. τὸ μέλλον, or rather perhaps μηδέν is adve εἰ = κεἰ, as above l. 551 εἰ γέλωτ' ἐν σοι γελῶ.

l. 729. τἄργα is almost = 'duty.' 'What the facts require of you so it is repeated in the singular in the next line, 'Is it a right thing

l. 732. νόσῳ = κακίᾳ. νόσος is used widely in Sophocles for menta or delusion no less than bodily disease; cp. infra l. 1142, Aesch. Pr. V

l. 736. ἄλλῳ ἢ 'μοί, 'in the interests of another than myself.' Aj Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

l. 738. 'Is not the city counted a possession of the ruler?' For the
ı., cp. O. C. 38 τοῦ θεῶν νομίζεται;
l. 739. 'You would be a splendid ruler—alone in a desert.'
l. 741. For the gen., cp. supra l. 688.
l. 742. With διὰ δίκης, cp. O. T. 344 θυμοῦ δι' ὀργῆς, Aesch. Pr. V. 121 ἀπεχθείας ἐλθόνθ', κ. τ. λ.
ll. 743 foll. Notice the bitter repetition of words in the dialogue here, ιμαρτάνονθ', ἁμαρτάνω: σέβων, σέβεις: ὕστερον, ἥσσω: κἀπαπειλῶν, ειλή: κενάς, κενός.
l. 745. σέβεις is used absolutely in a general sense, 'it is not reverence,' :.
l. 748. Creon refuses to distinguish between τῶν αἰσχρῶν and Antigone.
l. 751. τινά. The word is purposely indefinite. It may be intended by aemon either as a warning to Creon of the natural consequences of ch an act, or an intimation of his own intention of suicide. The rmer seems preferable. Cp. Aesch. Ag. 456 βαρεῖα δ' ἀστῶν φάτις σὺν τῳ, δημοκράντου δ' ἀρᾶς τίνει χρέος.
l. 752. 'Dost thou go so far in boldness as to threaten?' Proleptic e of the participle.
l. 753. κενάς: cp. O. C. 931 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν. For ς = πῶς, cp. O. C. 775 καίτοι τίς αὕτη τέρψις;
l. 756. δούλευμα. For the neuter, cp. supra l. 320 λάλημα. κώτιλλε xpresses Creon's impatience at Haemon's refinement, εἰ μὴ πατὴρ ἦσθ'.
l. 758. For the acc. τόνδ' Ὄλυμπον, cp. O. T. 1087 οὐ τὸν Ὄλυμπον.
l. 759. ἐπὶ ψόγοισι, 'in addition to reproaches,' or perhaps 'with ontinual reproaches,' like ἐπὶ κωκυτῷ El. 108, ἐπὶ δάκρυσι καὶ γόοισι ur. Tro. 316.
l. 763. οὐθ' ἥδε.. σύ τε. By being placed coordinately the clauses are rought into sharper contrast.
l. 764. Observe the redundancy, προσόψει.. ἐν ὀφθαλμοῖς ὁρῶν.
l. 765. 'That you may exhibit your frenzy to those of your friends ho can bear it.' With θέλουσι supply σοὶ μαινομένῳ ξυνεῖναι. Cp. infra 1088.
l. 767. νοῦς.. τηλικοῦτος, 'at his years the mind,' etc. νοῦς refers to ental purpose, and the notion is repeated in φρονείτω.
l. 768. 'Let his acts and conceptions be more than human.'
l. 769. τά.. τάδε. 770, αὐτά. The fem. form of these pronouns is rare n the dual in Attic.
l. 771. οὐ τήν γε μὴ θιγοῦσαν, sc. νοῶ κατακτεῖναι.
l. 773. 'Leading her where there is no track of human footstep.' The privative ἔρημος has the force of a negative. Cp. Aj. 640 ἐκτὸς μίλει. It was a Greek superstition to expose those devoted to a god n waste places, in order that the god might visit them without injuring

others. So Io in Aesch. Pr. V. 666 is driven out, *ἄφετον ἀλᾶσθα* *ἐσχάτοις ὅροις*.

l. 775. **ὡς ἄγος μόνον**, 'as to be an expiation' = *τοσοῦτον μό* *ἄγος εἶναι*. **ἄγος** = 'expiation.'

l. 777. **τὸν Ἅιδην**. The article seems to be added sarcastica Hades.'

l. 778. **τὸ μὴ θανεῖν**. The acc. after **τεύξεται** is perhaps excus infinitive, *τὸ θανεῖν* = *θανεῖν*. *τεύξεται* could have been used abs 'she will obtain her request,' and then *τὸ μὴ θανεῖν* added epexe = 'in the matter of not dying.'

l. 779. **ἀλλὰ τηνικαῦθ'**, cp. *ἀλλὰ νῦν* supra l. 552.

l. 780. **περισσός**, 'bootless;' cp. Aesch. Pr. V. 383 *μοχθὸν π*

ll. 781 foll. The disobedience of Haemon is due to the infl love, whose power is universal and irresistible. **Ἔρως ἀνίκατ** cp. Tr. 441, 2 *Ἔρωτι.. ὅστις ἀντανίσταται | πύκτης ὅπως ἐς χ* *ὀρθῶς φρονεῖ*.

l. 782. **ὃς ἐν κτήμασι πίπτεις**. The most probable interpre these words is, 'who fallest upon wealth,' i. e. 'who art the des possessions.' Others translate = 'who attackest thy slaves,' i. e. attacking enslavest,' taking *κτήμασι* in a proleptic sense. But t of this ode is not merely 'love the victorious,' but 'love the des

l. 784. **ἐννυχεύεις**. As in *ἐν.. πίπτεις*, Love is figured as an en keeps nightly watch on a maiden's cheek.'

l. 785. The distant spaces of sea, and the seclusion of valleys do not place men beyond the reach of love's power. has various old legends in his thoughts.

l. 786. **σ'** is to be taken with **φύξιμος**. Cp. Aesch. Pr. V. 90 *ἄπορα πόριμος*. It is doubtful whether **ἀθανάτων** is to be taken with *οὐδείς* or with *ἐπί* to be supplied from the line following.

l. 790. **ἐπ'**, with this use of the preposition, cp. Plato, Rep. *ὃ.. ἐπὶ.. τῶν δημιουργῶν αἰσθανόμεθα*. 'Quantum hominun propagatum extenditur,' Ellendt.

l. 791. **ἀδίκους.. παρασπᾷς**, 'drawest over to injustice.' T proleptic, cp. O. C. 1200 *τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος*.

l. 792. **ἐπὶ λώβᾳ**, 'to their harm.'

l. 794. **ξύναιμον**, which properly belongs to *ἀνδρῶν*, is by h made to agree with *νεῖκος*. Cp. O. T. 1375, 6 *ἀλλ' ἡ τέκνων ἦν ἐφίμερος | βλαστοῦσ' ὅπως ἔβλαστε*.

ll. 795, 6. 'Desire issuing from the eyes of the fair bride i victorious.' The ancients regarded *ἵμερος* as arising from the object rather than as directed to it.

l. 796. **πάρεδρος**. The metre seems to require –⏑ rather th hence some have suspected these words. 'Assessor in the c

e great with the majesty of law;' i.e. Love has equal authority in the inds of princes with civic law. The reference is to Haemon.

l. 804. **παγκοίταν . . θάλαμον.** The words have a special significance relation to Antigone's intended nuptials. The marriage will be cele- ated in that bridal chamber which all enter.

l. 805. **ἀνύτουσαν,** 'drawing near to.' The entrance of Antigone is step towards the grave.

l. 808. **νέατον** has the force of an adverb = 'for the last time,' but is :obably an adj. agreeing with *φέγγος*. Cp. O. C. 1549, 50 *ὦ φῶς ἀφ- γγές, πρόσθε πού ποτ' ἦσθ' ἐμόν, | νῦν δ' ὕστατον σοῦ τοὐμὸν ἅπτεται δέμας.*

l. 810. **κοὔποτ' αὖθις,** sc. *ὄψομαι φέγγος ἀελίου.*

ll. 811, 12. **'Αχέροντος ἀκτάν.** For the acc. loci, cp. O.T. 761 *ἀγρούς σφε ἐμψαι.* The 'shore of Acheron' is an Homeric expression, Od. 10. 509 *ἔνθ' κτή τε λάχεια:* ib. 513 *ἔνθα μὲν εἰς 'Αχέροντα Πυριφλεγέθων τε ῥέουσι.*

l. 817. **οὐκοῦν.** The sacrifice of Antigone's young life will ensure her ıme. **ἔπαινον ἔχουσ'** seems to be an inversion of the ordinary Homeric hrase *κλέος ἔχει νιν.* Cp. *αἰτίαν ἔχειν.*

l. 820. **ξιφέων ἐπίχειρα λαχοῦσ',** 'having obtained by lot the wages f the sword,' i.e. 'having been put to death by the sword.' The Chorus re not altogether free from the belief that Antigone may be 'spirited way' in her tomb. Notice the acc. with **λαχοῦσ',** cp. supra l. 778 *εὔξεται τὸ μὴ θανεῖν.*

l. 821. **αὐτόνομος.** Antigone has not fallen under the condemnation f ordinary law; she is no criminal, but perishes by a special ordinance, which is marked by the special manner of her death.

l. 823. **λυγροτάταν** with **ὀλέσθαι,** 'perished in a manner most piteous f all.' Cp. *πικρᾶς | ὄρνιθος* supra l. 423.

ll. 824, 5. **τὰν Φρυγίαν ξέναν | Ταντάλου,** 'she of Phrygia our kins- woman, the daughter of Tantalus.' Niobe, having married Amphion, was he kinswoman of Antigone. **ξέναν** = 'a connection in a foreign land.'

l. 827. **ὄμβρῳ** is probably moisture from the melted snow.

l. 831. **ὀφρύσι** and **δειράδας** are words which, though properly be- onging to a human being, are applied also to a mountain.

l. 834. **θειογενής.** This is perhaps more probable than *θεογεννής* as correction of *θεογενής* (so the MSS.), which is against metre.

ll. 836 foll. 'And yet for a mortal creature to obtain a lot among the emigods in life and then again in death is a great thing to hear,' r 'to have said of one.' **φθιμένῳ** is general, though there is of course reference to Antigone. It is not quite correct to say that the sing. ıasc. can be used in speaking of a woman. The expression in such ıses is always generalized.

l. 837. **ἔγκληρα λαχεῖν:** cp. supra l. 820. **ζῶσαν καὶ ἔπειτα θανοῦσαν,** ıese words *are usually* omitted. They have not much point; they do not

suit the general expression *φθιμένῳ*, and it is not clear in what sense Antigone could be said to have a lot among the immortals in life.

l. 840. **ὑβρίζεις**, the word is addressed to the leader of the Chorus.

l. 841. **ἐπίφαντον**, 'still in the light of day.'

l. 843. **πολυκτήμονες ἄνδρες.** The wealth of Thebes was proverbial. Antigone appeals to the princes against her unjust condemnation by Creon.

l. 845. **εὐαρμάτου** is an *epitheton ornans*, after the manner of Homer. **ἄλσος** is used of any waste land (which was supposed to be sacred), and even of the sea, Aesch. Pers. 111, Supp. 868. **ἔμπας**, 'though I have no other to invoke, still I may call upon you.'

l. 846. **ὔμμ'.** Aeolic forms are very rare in Tragedy.

l. 847. **οἷα** almost = *ὡς*, but it also forms a part of the predicate. **οἵοις νόμοις**, 'by reason of what kind of laws.' The dative goes with **ἔρχομαι**.

l. 851. For the omission of the preposition with **βροτοῖσιν**, cp. supra ll. 789, 90 *οὔτ' ἀθανάτων φύξιμος οὐδείς, οὔθ' ἁμερίων ἐπ' ἀνθρώπων.* Antigone is not a sojourner among the living, inasmuch as she is already on the way to the grave; nor again among the dead, inasmuch as she is buried *alive*, and by an untimely fate.

l. 852. The Chorus have some sympathy with Antigone, but they are not led away by it to overlook the offence against state-justice which she has committed. Observe that the Chorus in this play is composed of *γέροντες*. This is purposely contrived to increase the loneliness of Antigone. See Introd. Analysis.

l. 854. **βάθρον**, 'pedestal.' Cp. Solon 4. 14 (Bergk) *σεμνὰ θέμεθλα Δίκης*. So too Ar. Nub. 995 *τῆς Αἰδοῦς μέλλεις τἄγαλμ' ἀναπλάττειν.*

l. 856. 'Thou art paying some penalty derived from thy father.' Antigone is 'dreeing the weird,' which her father Oedipus had imposed upon her race.

ll. 857-61. 'Thou hast touched a thought, to me the saddest of all,—the thrice-told tale of my father's sorrow and of all our destiny—the lot which fell upon the far-famed Labdacids.' **μερίμνας** may be considered as gen. sing. with **ἔψαυσας**. **οἶκτον** is acc. after the verbal notion in *μέριμνα*, 'thought concerning.' There is an approach to this construction in *πάντ' ἐπιστήμη* and the like. **τριπόλιστον** is taken to refer to the tale of Oedipus as a subject for general compassion, (cp. **τριγέρων μῦθος**,) but it may refer to the woe which has now fallen on the house for three generations.

l. 860. **πότμου** depends on *οἶκτον* and is co-ordinate with **πατρὸς** ... **Λαβδακίδαισιν**. The dative takes the place of the more usual genitive. The Labdacidae are regarded as the persons interested in the **πότμος** rather than merely connected with it.

ll. 863 foll. **ματρός** is objective. 'O embraces with my mother.' *αὐτογέννητ' ἐμῷ δυσμόρῳ πατρί*, 'self-engendering for my unhappy father,' *i.e.* '*which* my father had with her from whom he sprung.'

l. 865. οἵων, probably refers to πατρί and ματρός.

l. 867. μέτοικος is to be taken etymologically = οἰκεῖν μετ' αὐτοῖς.

l. 871. κατῄναρες goes back to the time at which she buried Polynices.

l. 872. The Chorus are divided between a lukewarm sympathy and admonition. There is a kind of piety in doing a pious act, but power is not to be rebelled against.

ll. 873, 74. 'In the regard of him, who has the charge of power, it is in no way to be transgressed.' A man who has power entrusted to him must be careful that it is not encroached upon.

l. 881. ἀδάκρυτον is proleptic.

l. 884. εἰ χρείη λέγειν, 'if speaking were allowed.' Cp. O. T. 1110.

l. 887. χρῄ = χρῄζει, 'she desires;' cp. Aj. 1373, El. 606, χρῄσθα Ar. Ach. 778.

l. 889. ἁγνοί, i. e. Creon is not guilty of the blood of Antigone, or even of her starvation. He has simply left her to the care of her own gods. μετοικίας, cp. supra l. 867.

l. 895. ὧν refers to the two preceding lines. Antigone can speak of herself as one of the dead ones of her race.

l. 896. μοῖραν .. βίου, Hom. Il. 4. 170 μοῖραν ἀναπλήσῃς βιότοιο.

l. 897. ἐλθοῦσα marks the moment of departure from earth. It belongs in meaning to the infinitives and not to τρέφω.

l. 898. φίλη .. προσφιλής. There seems to be no distinction intended in the use of the simple and compound; cp. O. T. 133 ἐπαξίως γὰρ Φοῖβος ἀξίως δὲ σύ.

ll. 900, 1. These lines could not have been written after the O. C., in which Oedipus passes away from life unseen by his children, who are not even permitted to visit his tomb; and hardly after the O. T., the close of which, 1447 foll., makes it extremely improbable that Antigone would have laid out her mother with her own hands.

l. 903. The appeal to Polynices seems unnecessary after l. 899. It is, however, occasioned by the reference to the rites of burial which Antigone gave to her father and mother. She is anxious that her actions toward Polynices should be placed side by side with these.

l. 904. τοῖς φρονοῦσιν εὖ, 'in the judgment of those who consider rightly.'

ll. 905 foll. With this passage, cp. Hdt. 3. 119, where expressions quite similar are put into the mouth of the wife of Intaphernes.

l. 907. βίᾳ πολιτῶν, cp. supra l. 79, where Ismene uses the same words. Antigone speaks in a calmer mood than supra l. 8 τὸν στρατηγόν, and now considers Creon's decree to express the will of the citizens.

l. 909. κατθανόντος, sc. τοῦ πόσεως.

l. 910. εἰ τοῦδ' ἤμπλακον, 'if I lost the child I had;' τοῦδε is simply *pronominal for παιδός.*

l. 912. The peculiar construction gives prominence to the word ἀδελφός more than would have been given by οὐκ ἔσθ' ὅπως ἀδελφὸς ἂν βλάστοι ποτέ.

l. 914. νόμῳ, 'principle;' and so supra l. 908.

l. 916. διὰ χερῶν. Cp. O. C. 470 δι' ὁσίων χειρῶν θιγών.

l. 918. παιδείου τροφῆς, 'of the nurture of children.' Cp. Tennyson of Jephtha's daughter, 'I went mourning, no fair Hebrew boy | Shall smile away my maiden blame among | The Hebrew mothers.' Tragic situations do not necessarily conform to the proprieties of ordinary life. There is a noble *naïveté* in this, as in Nausicaa's saying, 'I wish I had such a husband as this man.'

l. 920. θανόντων κατασκαφάς: cp. O. C. 1661, 62 τὸ νερτέρων | εὔνουν διαστὰν γῆς ἀλύπητον βάθρον.

l. 925. 'But if these things, (i. e. this punishment inflicted on me,) is right in the eyes of the gods, when I have suffered I shall acknowledge my fault.' Antigone seems to be referring to a still further judgment; if Creon's acts are ratified by the gods—then, but not before, will she allow that she is wrong. παθόντες, after suffering the final penalty.

l. 927. μὴ πλείω κακὰ | πάθοιεν, κ. τ. λ., 'I do not ask that they may suffer more evils than they are inflicting unjustly upon me,—but no less.' Like for like was the old ideal of justice. εἴ κε πάθοι τά γ' ἔρεξε, δίκη κ' ἰθεῖα γένοιτο.

ll. 929, 30. For the metaphor, cp. supra ll. 136, 37. It is not uncommon.

l. 931. τούτων may be taken as a gen. of cause to the sentence, or connected more closely with κλαύμαθ'.

l. 933. θανάτου . . ἐγγυτάτω is predicative with ἀφῖκται, 'is nearest to death of all that have reached me.'

l. 937. Cp. O. C. 297 πατρῷον ἄστυ γῆς ἔχει.

l. 938. καὶ θεοὶ προγενεῖς, 'gods who were my forefathers,' such as Cadmus, and Harmonia, and their parents.

l. 941. βασιλειδᾶν. The MSS. have βασιλίδα, which is against metre The correction is due to Seyffert.

l. 942. οἵων ἀνδρῶν. Creon was not a prince of the royal blood, and had shown himself unworthy of his position.

ll. 944–87. The Chorus, in order to retain the interest of the spectators upon the fate of Antigone, illustrate it by examples from mythology Such examples also serve to lift Antigone from the rank of common criminals.

l. 944. The periphrasis of δέμας with the gen. does not occur elsewhere in Soph., but we have El. 1161 ὦ δέμας οἰκτρόν, φεῦ φεῦ, and, in relation to the light of day as here, O. C. 1551 νῦν δ' ἔσχατόν σου τοὐμὸν ἅπτεται δέμας. φῶς | ἀλλάξαι, 'to lose the light,' 'to exchange light for gloom.' Cp. Phil 1262.

l. 946. **τυμβήρει θαλάμῳ.** Hence her case was in all respects parallel to that of Antigone.

l. 948. **γενεᾷ τίμιος.** She was the descendant of Danaus, the grandson of Poseidon.

l. 951. **ἁ μοιριδία τις δύνασις,** 'the power of fate, whatever it is,' i. e. 'the mysterious power of fate;' cp. O. C. 288, 9 *ὅταν δ' ὁ κύριος | παρῇ τις.* Fate is here made parallel to Zeus, as in the Homeric theology.

l. 952. * **ὄλβος** is a correction of *ὄμβρος*, which is found in the MSS.

l. 955. **παῖς ὁ Δρύαντος,** i. e. Lycurgus; cp. Hom. Il. 6. 130–140.

l. 956. **κερτομίοις ὀργαῖς,** 'owing to his reviling temper;' cp. supra l. 391 *ταῖς σαῖς ἀπειλαῖς*, and note.

ll. 959 foll. 'Thus there flows from madness a dire excess (*δεινὸν ἀνθηρόν τε = δεινῶς ἐξάνθουν*) of rage.' **μανίας** is genitive of the source and partly due to *ἀπό* in composition.

l. 960. **ἐπέγνω,** 'knew too late,' i. e. knew when he was punished, not before. He read the lesson in the event. **μανίαις,** dat. of manner; cp. O. T. 51 *ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.*

l. 961. **ψαύων** has the unusual sense of 'tempting,' or 'provoking,' which may help to explain the acc. in place of the genitive. **γλώσσαις,** the concrete plural = 'an act of the tongue.' For **ἐν** = 'with,' cp. Tr. 886 *ἐν τόμᾳ.*

l. 964. **πῦρ** refers to the torches lit in the Bacchic rout.

l. 965. The flute was the favourite musical instrument of Dionysus, as the cithara of Apollo.

ll. 966 foll. 'And hard by the twin waters of the Cyanean sea are the cliffs of the Bosphorus and the Thracian promontory of Salmydessus. **παρά** implies 'in the neighbourhood of;' cp. *παρ ποδός* Pind. Pyth. 10. 62, and such Homeric expressions as *σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη* (lit. 'coming from the neighbourhood of'). The Cyanean rocks were two islands at the mouth of the Bosphorus.

ll. 970 foll. 'Where Ares dwelling hard by the city saw a wound accursed—a blinding blow inflicted on the two sons of Phineus, by a cruel wife, a sightless wound on the vengeful orbs of eyes, that were struck with blood-dripping hands and the points of shuttles.'

l. 972. **ἀρατόν,** 'bringing a curse on Phineus and Idothea.' Cleopatra, the daughter of Boreas and Orithyia, was married to Phineus, the king of Salmydessus, who afterwards rejected her for Idothea. Cleopatra was imprisoned; and the eyes of her sons were put out by their step-mother. **τυφλωθέν** is a vigorous expression for *ποιηθέν*; cp. El. 406 *τυμβεῦσαι χοάς.*

l. 974. **ἀλαόν** with *ἕλκος.* The adj. is causative. **ἀλαστόροισιν,** 'bringing vengeance,' lit. 'authors of vengeance.'

l. 975. * **ἀραχθέντων** is Lachmann's conjecture for **ἀραχθὲν ἐγχέων.**

l. 980. **ἔχοντες ἀπαίδευτον γονάν,** 'having a birth not honoured in wedlock.' Their mother Cleopatra was repudiated.

ll. 981, 2. 'But she in her lineage reached the ancient Erechtheidae.' Orithyia, the mother of Cleopatra, was the daughter of Erectheus; the patronymic must not be pressed. Cp. O. C. 1066, also Aj. 190 τᾶς.. Σισυφιδᾶν γενεᾶς, said of Ulysses, supposed to be a son of Sisyphus.

l. 983. τηλεπόροις, 'far distant.' The second half of the compound has perhaps no special meaning except as suggesting the notion of 'perforated;' cp. τηλωπός.

l. 985. 'A Boread swift as a horse over the steep hill.' ὀρθόπους is strictly that which raises the foot upright. This description of Cleopatra heightens the power of destiny.

ll. 986, 7. κἀπ' ἐκείνᾳ.. ἔσχον, 'laid a hand on her.' ἔχειν is used absolutely; cp. αἱρεῖν in ὁ λόγος αἱρεῖ, and the like.

l. 988. ἥκομεν, i. e. Teiresias and his guide.

l. 990. αὕτη, i. e. κοινή or ἐκ προηγητοῦ. 'The blind have this way of moving by the help of a guide.'

l. 992. τῷ μάντει, 'the seer.'

l. 994. δι' ὀρθῆς, sc. ὁδοῦ, 'by a right path.'

l. 995. 'I can bear witness to benefits, as having experienced them.'

l. 996. φρόνει, βεβώς. The verb and participle are not to be taken together. 'Beware! thou art once more upon the edge of doom.'

l. 998. τέχνης σημεῖα τῆς ἐμῆς, 'the signs which my art can give.'

l. 1000. λιμήν, 'receptacle,' 'place of resort;' for the metaphor, cp. O. T. 420 and infra l. 1284 δυσκάθαρτος Ἅιδου λιμήν.

l. 1002. κλάζοντας, as if ὄρνιθας and not φθόγγον ὀρνίθων had preceded. Similarly above ll. 259, 260 λόγοι is taken up by φύλαξ.

l. 1003. φοναῖς, 'in murderous fray;' cp. supra l. 696, and, for ἐν χηλαῖσιν, supra l. 961.

l. 1004. οὐκ ἄσημος, i. e. it made clear to me what they were doing.

l. 1005. For this metaphorical use of ἐγευόμην, cp. Tr. 1101.

l. 1006. βωμοῖσι παμφλέκτοισιν, dat. of place. 'At the blazing altar.' The plural is not to be taken as meaning more than one altar.

l. 1007. ἔλαμπεν. The imperfect seems to mean, 'Would not shine forth on any one of my repeated trials.' Cp. ἐγευόμην supra l. 1005.

l. 1008. μηρίων is best taken with ἐτήκετο, 'from the thigh bones.'

ll. 1009 foll. 'And smoked and sputtered, and the gall was sprinkled through the air, and the thighs wasted and lay bare of the enfolding fat.' μετάρσιοι must be taken closely with διεσπείροντο. καταρρυεῖς, 'wasted.' (Cp. Falstaff's expression, 'Am I not *fallen away* vilely since this last action?').

l. 1011. πιμελῆς. The gen. is due to ἐξέκειντο, in which word the preposition is emphatic. καλυπτῆς, 'covering,' 'enfolding'—(ἡ πιμελὴ καλύπτεται τοῖς μηρίοις).

l. 1013. φθίνοντα, cp. O. T. 906. 'Failing auspices of baffled rites.'

l. 1015. νοσεῖ, cp. O. T. 170 νοσεῖ πρόπας στόλος.

l. 1016. παντελεῖς, 'all the number of,' almost = πᾶσαι: cp. συντέλης ὅλις Aesch. Ag. 532. 'For our altars and all the number of our sacred earths are infected by birds and dogs with food from the unhappy orpse of the son of Oedipus.'

l. 1019. κᾆτα, 'and then' = 'and therefore.'

l. 1021. ἀπορροιβδεῖ is a word more applicable to the sound of wings ιan of a bird's cry (cp. supra l. 1004). Perhaps it is used purposely to ιggest the indistinctness of the noise made. The negative goes in mean-g with εὐσήμους,—ἀπορροιβδεῖ οὐκ εὐσήμους βοάς.

l. 1022. βεβρῶτες. Notice the plural after the singular in the preceding ne. The connection is 'not a bird.. for all have,' etc. ἀνδροφθόρου.. ματος λίπος, 'the fatness of human carnage.'

l. 1025. ἐπεὶ δ' ἁμάρτῃ. For the subj., cp. supra l. 710, O. C. 1225 ἐπεὶ ανῇ.

l. 1026. ἄνολβος, 'infatuated;' cp. Aj. 1156 ἄνολβον ἄνδρ' ἐνουθέτει.

l. 1027. ἀκεῖται, is to be taken absolutely, 'uses remedies.'

l. 1029. εἶκε τῷ θανόντι, 'relent towards the dead.'

l. 1030. ἐπικτανεῖν, 'to slay a second time;' cp. ἐπιγαμέω, ἐπι-ξμπω.

l. 1031. 'With careful thought I speak carefully to thee,' or σοι may be more closely with εὖ φρονήσας, 'with careful thought for thee.'

l. 1032. εἰ κέρδος λέγοι. The optative is used of a general case. Cp. pra l. 666 ὃν πόλις στήσειε.

l. 1034. ἀνδρός, gen. after a word expressing 'aiming at a mark.'

ll. 1034, 5. μαντικῆς | ἄπρακτος, 'unpractised on in respect of divina-n.' The verbal has the meaning of πράττεσθαι in the sense of 'being trigued against,' and the genitive (after the privative adjective) notes the point from which the practice comes. For the passive use the verbal adj., cp. O. T. 628 ἀρκτέον γ' ὅμως.

l. 1035. *ὑπαί, for the form, cp. διαί, παραί.

l. 1036. 'I am long since sold and shipped off,' i. e. the seers have ceived money for directing Creon's mind, so that he is a means of in to them, and a passive instrument of their machinations against e state.

l. 1038. Ἰνδικόν. Malacca was known as the 'Golden Chersonese.'

l. 1042. 'Not even so will I through any fear of this pollution allow burial.' οὐ.. μή, cp. O. C. 177 οὔ τοι μήποτε.. ἄξει, El. 1052 οὔ σοι μεθέψομαι, O. C. 849 οὐ μή.. ὁδοιπορήσεις.

ll. 1043, 4. 'Well I know that no human power can bring pollution the gods.' The gods are far above the touch of man. Creon puts the ls away from him into an unseen heaven.

. 1046. πολλά must be taken closely with δεινοί.

l. 1049. **τί χρῆμα;** 'Consider what?' repeat *οἶδεν* and *φράζεται* fr
the preceding line.

l. 1052. **πλήρης,** 'infected with;' cp. supra l. 1017.

l. 1054. **λέγεις,** sc. *κακῶς τὸν μάντιν.*

l. 1056. **ἐκ.** It is in the manner of Sophocles to vary the express by the introduction of a preposition in the second of two similar clau Cp. supra l. 704 *ἢ τί πρὸς παίδων πατρί;*

l. 1057. **ταγούς:** notice the generalizing plural.

l. 1058. **ἔχεις σώσας** is not merely the *schema Chalcidicum* in t passage, *ἔχεις* pointing rather to Creon's present power in the c 'Thou holdest, after having saved.'

l. 1059. **σοφός** here has the strict meaning of 'good at a craft.'

l. 1060. **τἀκίνητα διὰ φρενῶν** make up one notion.

l. 1062. **οὕτω,** i. e. *ἐπὶ κέρδεσιν λέγειν.* 'Do I seem already to speaking for gain in what concerns you?' i. e. Do you really think t I expect gain from you? Others destroy the mark of interrogation translate, 'So I already seem to do, so far as you are concerned;' You at least already impute this to me.

l. 1063. **ὡς μὴ 'μπολήσων, κ. τ. λ.,** 'learn that you shall not m merchandize of my mind;' i. e. make merchandize by guiding my n in the way required.

l. 1064. **εὖ γέ τοι κάτισθι.** These words take up *ἴσθι* in the prece line with added vehemence. **μή** continues the imperative tone from *κάτι*

l. 1065. **τρόχους ἁμιλλητῆρας,** 'revolutions of the sun,' i.e. 'days.' ' time allowed by the prophecy is anticipated in the action of the p *τροχούς* would mean 'wheels,' i. e. 'turns of the wheel.' Cp. Shak. Mea for Measure, 4. 3 'Ere twice | The sun hath made his journal gree to | The under generation, you shall find | Your safety manifested.'

l. 1066. **ἐν οἷσι,** 'within which,' instead of the more regular 'before,' i. e. *οὐ πολλαὶ ἡμέραι εἰσίν, ἐν αἷς = ἐν οὐ πολλαῖς ἡμέραις.*

l. 1068. **ἀνθ' ὧν.** The antecedent is to be gathered from *νεκρῶν* 1067. With **τῶν ἄνω** supply *τινά.*

l. 1069. **ἀτίμως,** in a proleptic sense, 'so as to bring it into dishon

l. 1070. With **ἔχεις** supply *νέκυν.* **τῶν κάτωθεν θεῶν** must be t with *ἄμοιρον.* Polynices is robbed of his portion in the gods below this makes him *ἀνόσιον,* offensive to the gods above.

l. 1072. **ὧν,** the antecedent is 'the rights so assumed by you,' w must be gathered from the preceding words.

l. 1073. **βιάζονται.** The nom. is *θεοί* generally. Creon has inv the sphere of Divine Justice by continuing punishments after death.

l. 1074. **τούτων** with **λωβητῆρες,** 'to avenge these things,' or r *perhaps with the* sentence, 'because of these.' There is the same c *about τούτων τοῖσιν ἄγουσιν κλαύμαθ'* ὑπάρξει supra ll. 931, 2.

l. 1076. **ληφθῆναι** after **λοχῶσιν,** 'are lying in wait for thee, so that thou wilt be caught.'

l. 1078. **φανεῖ.** The subject of the verb is *κωκύματα* in l. 1079, 'wailing of men and women in thy halls will shew the truth of this.' The words **οὐ μακροῦ χρόνου τριβή** are parenthetical. This seems the more forcible way of taking the words, though of course *τριβή* may be the subject and *κωκύματα* the object of *φανεῖ.*

l. 1081. **ὅσων σπαράγματ',** i. e. 'whose mangled citizens.' This seems to imply that the bodies of the allies of Polynices were lying unburied like their chief. **καθήγισαν,** 'have honoured with funeral rites; i. e. by devouring; cp. S. c. T. 1020 *ὑπ' οἰωνῶν ταφέντ'.*

l. 1082. **ἑστιοῦχον,** 'which has hearths.' The birds carried the pieces of corpses to the sacrificial altars, so polluting the centre of religious life in the cities.

l. 1084. **σοῦ** after **ἀφῆκα**; cp. l. 1034.

l. 1085. **θυμῷ,** 'in passion;' cp. O. C. 659 *θυμῷ κατηπείλησαν.* **καρδίας τοξεύματα,** 'arrows piercing the heart;' obj. gen.

l. 1086. **θάλπος,** 'the smart;' so the verb *θάλπομαι,* El. 887 *θάλπει τῷδ' ἀνηκέστῳ πυρί.*

l. 1087. **ὦ παῖ, σὺ δ'.** For the position, which is quite regular after the voc., cp. Aesch. Pr. V. 3, *Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολάς.*

l. 1090. **τὸν νοῦν..τῶν φρενῶν,** 'the spirit of his thoughts.' Cp. O. T. 524 *γνώμῃ φρενῶν.*

ll. 1092, 3. **ἐξ ὅτου..τρίχα,** 'since I have had upon me these locks which from being dark have become white,' i. e. my whole life long from youth up to age.

l. 1094. **λακεῖν,** of a thrilling prophetic utterance, Aesch. Cho. 35 *ἔλακε περὶ φόβῳ.*

l. 1097. **ἐν δεινῷ πάρα,** 'presents itself in terrible form,' 'is a thing of terrible aspect.' *ἐν δεινῷ = ἐν δεινοῦ μέρει.*

l. 1098. [**Κρέον**]. This is the reading of the later MSS.

l. 1102. **καί** expresses wonder, as in *καὶ πῶς*;

ll. 1103, 4. **συντέμνουσι..βλάβαι,** 'swift vengeance from the gods overtakes the evil minded.' From *συντέμνειν ὁδόν,* 'to shorten one's way,' comes the absolute *συντέμνω,* 'to approach quickly,' and then with an object, 'to come up with.'

ll. 1105, 6. **καρδίας..δρᾶν,** 'I move from my purpose so as to do it.'

l. 1107. **μηδ' ἐπ' ἄλλοισιν τρέπε,** 'entrust it not to others;' tmesis.

l. 1109. **οἵ τ' ὄντες οἵ τ' ἀπόντες,** 'those present and those absent,' i. e. all. Those who are absent are to be summoned.

l. 1110. **ἐπόψιον τόπον,** 'the place in view.'

l. 1112. **τοὺς καθεστῶτας νόμους.** Creon now confesses that his edict

suit the general expression φθιμένῳ, and it is not clear in what sense Antigone could be said to have a lot among the immortals in life.

l. 840. **ὑβρίζεις**, the word is addressed to the leader of the Chorus.

l. 841. **ἐπίφαντον**, 'still in the light of day.'

l. 843. **πολυκτήμονες ἄνδρες**. The wealth of Thebes was proverbial. Antigone appeals to the princes against her unjust condemnation by Creon.

l. 845. **εὐαρμάτου** is an *epitheton ornans*, after the manner of Homer. **ἄλσος** is used of any waste land (which was supposed to be sacred), and even of the sea, Aesch. Pers. 111, Supp. 868. **ἔμπας**, 'though I have no other to invoke, still I may call upon you.'

l. 846. **ὔμμ'**. Aeolic forms are very rare in Tragedy.

l. 847. **οἵα** almost = ὡς, but it also forms a part of the predicate. **οἵοις νόμοις**, 'by reason of what kind of laws.' The dative goes with ἔρχομαι

l. 851. For the omission of the preposition with **βροτοῖσιν**, cp. supra ll. 789, 90 *οὔτ' ἀθανάτων φύξιμος οὐδείς, οὔθ' ἁμερίων ἐπ' ἀνθρώπων*. Antigone is not a sojourner among the living, inasmuch as she is already on the way to the grave; nor again among the dead, inasmuch as she is buried *alive*, and by an untimely fate.

l. 852. The Chorus have some sympathy with Antigone, but they are not led away by it to overlook the offence against state-justice which she has committed. Observe that the Chorus in this play is composed of *γέροντες*. This is purposely contrived to increase the loneliness of Antigone. See Introd. Analysis.

l. 854. **βάθρον**, 'pedestal.' Cp. Solon 4. 14 (Bergk) *σεμνὰ θέμεθλα Δίκης*. So too Ar. Nub. 995 *τῆς Αἰδοῦς μέλλεις τἄγαλμ' ἀναπλάττειν*.

l. 856. 'Thou art paying some penalty derived from thy father.' Antigone is 'dreeing the weird,' which her father Oedipus had imposed upon her race.

ll. 857-61. 'Thou hast touched a thought, to me the saddest of all, the thrice-told tale of my father's sorrow and of all our destiny—the lot which fell upon the far-famed Labdacids.' **μερίμνας** may be considered as gen. sing. with **ἔψαυσας**. **οἶκτον** is acc. after the verbal notion in *μέριμνα*, 'thought concerning.' There is an approach to this construction in *πάντ' ἐπιστήμη* and the like. **τριπόλιστον** is taken to refer to the tale of Oedipus as a subject for general compassion, (cp. *τριγέρων μῦθος*,) but it may refer to the woe which has now fallen on the house for three generations.

l. 860. **πότμου** depends on *οἶκτον* and is co-ordinate with *πατρὸς*. **Λαβδακίδαισιν**. The dative takes the place of the more usual genitive. The Labdacidae are regarded as the persons interested in the *πότμος* rather than merely connected with it.

ll. 863 foll. **ματρὸς** is objective. 'O embraces with my mother' *αὐτογέννητ' ἐμῷ δυσμόρῳ πατρί*, 'self-engendering for my unhappy father,' *i. e.* '*which* my father had with her from whom he sprung.'

ll. 1165, 6. τὰς γὰρ.. ἄνδρες, 'when men abandon, i. e. lose their pleasures.' Cp. Aj. 965 πρίν τις ἐκβάλῃ.

l. 1167. τοῦτον: the singular is used to mark out an individual in the class mentioned (ἄνδρες).

l. 1168. εἰ βούλει, 'if you will,' i. e. you may if you like make the assumption that he is wealthy. This phrase occurs also in Plato.

l. 1171. πρὸς τὴν ἡδονήν, 'compared with pleasure.'

l. 1172. ἄχθος βασιλέων, 'grief respecting the kings,' 'affecting them.'

l. 1175. αὐτόχειρ: the sense of αὐτός in the compound is not to be taken accurately. 'By unnatural violence.' The word derives this association from its frequent use of crimes between near kindred, cp. supra l. 172 αὐτόχειρι σὺν μιάσματι.

l. 1176. For the omission of the preposition with πατρῴας, cp. supra l. 851.

l. 1177. φόνου, 'for the death,' gen. of cause.

l. 1178. ἤνυσας, 'hast thou brought the word to fulfilment.'

l. 1179. ὡς ὧδ' ἐχόντων, sc. τούτων.

l. 1182. παιδός, 'about her son;' cp. El. 317 τοῦ κασιγνήτου τί φῄς;

l. 1183. τῶν λόγων, 'your conversation.' ἐπῃσθόμην, 'I was ware of,' expresses the instinctive sense of something nearly touching us in what is said, rather than the clear understanding of it.

l. 1184. θεᾶς is gen. after προσήγορος, to which εὐγμάτων is added for greater clearness.

l. 1186. 'I happen to be loosing the bars of the gate which were drawn back.' The passage is perhaps best explained by supposing a hypallage of the adjective ἀνασπαστοῦ, which, though strictly agreeing with πύλης, belongs in sense to κλῇθρα. Another possibility is that ἀνασπαστοῦ is to be taken in a proleptic sense.

l. 1189. πρὸς δμωαῖσι, 'in the arms of my slaves.'

l. 1191. These lines may very possibly refer to the death of Megareus, the elder son of Creon and Eurydice.

ll. 1192, 93. 'I was an eye-witness, and I will tell you all the story.'

l. 1194. ὧν, 'in matters in regard to which;' the gen. depends really on ψεῦσται.

l. 1196. ποδαγὸς ἑσπόμην, 'I followed on foot.' ποδαγός is (1) 'leading on foot,' (2) 'going on foot.'

l. 1199. ἐνοδίαν θεόν: Hecate is probably meant.

l. 1200. εὐμενεῖς, i. e. ὥστε εὐμενεῖς εἶναι.

l. 1201. λουτρόν is of course a cognate acc. with λούσαντες, having the force of an adverb.

l. 1202. ὃ δὴ λέλειπτο defines with greater accuracy τὸν μέν l. 1199. Notice the omission of the augment, which is permissible in the pluperfect, and otherwise occurs in long speeches.

ll. 1204, 5. πρὸς λιθόστρωτον .. κοῖλον, 'the hollow stone-paved

room, the deathly bridal-chamber of the maid.' **Ἅιδου** is a descriptive gen.; cp. Aesch. Ag. 1115 *ἦ δίκτυόν τί γ' Ἅιδου;*

l. 1207. **ἀμφί**, i. e. the voices rang round about the chamber.

l. 1209. 'And as he came nearer, an indistinguishable crying filled his ears.' **ἄσημα βοῆς** = *βοὴ ἄσημος*, but more indefinite. **μᾶλλον ἆσσον**, 'yet nearer;' the double comparative is perhaps due to a weakening of the comparative force in the word **ἆσσον**.

l. 1210. **οἰμώξας**, 'with a shriek.'

l. 1212. **δυστυχεστάτην .. τῶν παρελθουσῶν ὁδῶν**, i. e. more unfortunate than any preceding journey. Cp. supra l. 100 *κάλλιστον τῶν προτέρων φάος*.

l. 1214. **σαίνει**, 'touches me with recognition.' The nearest parallel is O. C. 319, 320 *φαιδρὰ γοῦν ἀπ' ὀμμάτων | σαίνει με προσστείχουσα.* Cp. Rhes. 55 *σαίνει μ' ἔννυχος φρυκτωρία.*

ll. 1216, 17. **ἁρμὸν .. στόμιον**, 'entering into the joint of the tomb whence the stones are torn, even to the very mouth of the vault.' *ἁρμὸς λιθοσπαδὴς* is a fissure made by pulling the stones away, perhaps by Haemon in his fury.

l. 1219. **ἐξ ἀθύμου δεσπότου κελεύσμασιν.** 'The word *κελεύσμασιν* is added to define *ἐξ ἀθύμου δεσπότου*, 'induced by our master and at his bidding.'

l. 1221. **κρεμαστὴν αὐχένος**, 'hanging by the neck.' Aesch. S. c. T. 328 *ἱππηδὸν πλοκάμων .. ἄγουσιν.*

l. 1223. **μέσσῃ**, the Ionic form occurs again infra l. 1236.

l. 1224. 'Wailing over the ruin of his bridal, which was in the world below.' **εὐνῆς** has almost the meaning of *εὐλέκτρου νύμφης*. Two things are condensed in one, 'the ruin of his bridal,' and 'his bridal being celebrated below.'

l. 1226. **ὁ δέ**, Creon.

ll. 1228, 29. **τίνα | νοῦν ἔσχες;** 'What was your design?'

l. 1229. **ἐν τῷ συμφορᾶς διεφθάρης;** 'At what point of calamity did you go mad?' Eur. Hel. 1192 *λύπῃ σὰς διέφθαρσαι φρένας.*

ll. 1233, 34. **ἐκ δ' ὁρμωμένου .. ἤμπλακ'**, 'owing to the flight of his father, who rushed out, he missed him,' i. e. Haemon made an attempt upon his father's life but failed in it. So Aristotle understood the passage, Poetics, c. 14.

l. 1235. **ὥσπερ εἶχ'**, 'just as he was,' i. e. in a moment.

ll. 1235, 36. **ἐπενταθεὶς .. ἔγχος**, 'leaning over, thrust the sword to the middle in his side.' Or *μέσσον* = 'right into,' 'deep into.'

ll. 1236, 37. **ἐς δ' ὑγρὸν | ἀγκῶν'**, 'folding her into his slackening arm.' Condensed for *ἐς ἀγκῶνα λαβὼν τὴν παρθένον, προσπτύσσεται αὐτῇ.* *Cp. O. T. 1464, 5 αἷν οὔποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς | τράπεζ', ἄνευ τοῦδ' ἀνδρός (sc. βοσκομέναις).*

ll. 1238, 39. 'And panting hard he casts on her pale cheek a sha

breath of gory dew-drops.' Cp. Aesch. Ag. 1388 *βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου.*

l. 1241. **ἐν γ' Ἅιδου δόμοις.** In death at least, if not before, Antigone and Haemon are joined together.

ll. 1244, 45. Compare the silent exit of Jocasta, O. T. 1075; and of Deianira, Tr. 814.

ll. 1247, 48. **ἐς πόλιν γόους | οὐκ ἀξιώσειν,** 'will not deign to make public lamentation.' The harshness of *ἀξιώσειν γόους* is softened by the continuation of the thought in *στένειν.* For a similarly curt expression, cp. *μὴ τριβὰς ἔτ'* supra l. 577.

l. 1249. **προθήσειν,** 'will impose as a duty,' cp. supra l. 216 *πρόθες.* The construction is *προθήσειν πένθος οἰκεῖον δμωαῖς στένειν αὐτό.*

ll. 1251, 52. **βαρὺ | δοκεῖ προσεῖναι,** 'seems to have something evil in it.' For the preposition, cp. supra l. 1243 *πρόσκειται.*

l. 1258. **μνῆμ' ἐπίσημον,** 'a monument with evident letters.'

l. 1260. **ἄτην** is in apposition to *μνῆμ'* l. 1258.

l. 1261. **ἁμαρτήματα,** acc. after *ἰώ.*

l. 1265. 'Ah me for the misery of my purpose!' i.e. for my unhappy purpose. **ἄνολβα βουλευμάτων** is a periphrasis like *ἄσημα βοῆς* l. 1209, and O. C. 923 *φωτῶν ἀθλίων ἱκτήρια.*

l. 1266. **νέῳ,** 'strange,' rather than 'untimely.'

l. 1270. **ὀψὲ τὴν δίκην ἰδεῖν,** 'to have a late insight into truth.'

l. 1273. 'On my head then even then, (i.e. at the time when I framed my unhappy purpose) God smote me with a heavy weight in his hand.' **ἐν** is perhaps to be regarded as separated from **ἔπαισεν** by tmesis. Or **μέγα βάρος** may be taken adverbially. 'God held and smote me with mighty force.'

l. 1274. **ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,** 'dashed me into a fierce course.'

ll. 1278 foll. 'Oh my lord! methinks thou comest as a master in full possession, bearing these things here in thy hands before thee, and others thou wilt soon see in the palace.' **ἔχων καὶ κεκτημένος,** 'having in hand and also in possession,' i.e. 'possessing other things besides that which thou holdest in thy hands.' **ὄψεσθαι,** to be taken with **ἔοικας**: *καὶ τάχ' ὄψεσθαι* being = *ὀψόμενος.*

l. 1281. 'What is there yet worse? or what evil still remains?'

l. 1282. **παμμήτωρ,** 'mother indeed,' i.e. a mother worthy the name. Cp. *παντελὴς δάμαρ* O. T. 930.

l. 1284. **λιμήν,** for the metaphor, cp. supra l. 1000 *οἰωνοῦ λιμήν,* and note.

l. 1288. **ἐπεξειργάσω.** For the meaning of the compound, cp. supra l. 1030 *τὸν θανόντ' ἐπικτανεῖν.*

ll. 1291, 92. 'That the slaughter of my wife is heaped upon previous ruin.' **σφάγιον μόρον,** 'death by murder.'

l. 1297. **ἀρτίως,** 'newly placed there.'

l. 1301. **ἡ δέ,** 'but the other,' i.e. Eurydice as opposed to Haemon.

ἧδε, 'lying there.' ὀξύθηκτος, 'infuriated.' βωμία πέριξ, if the reading is correct, must mean, 'round about the altar,' = βωμῷ περιπετής.

l. 1302. λύει. The Messenger has the scene still clearly before him, hence the present tense; cp. l. 54. κελαινά is generally taken in a proleptic sense = 'so as to be in darkness;' but it may mean 'darkening' at once with sorrow and death.

l. 1303. λάχος. The MSS. have λέχος. There may be some detail in the story of Megareus, unknown to us, which would support λέχος, which now seems out of place here. λάχος does not occur elsewhere in Sophocles.

l. 1304. λοίσθιον, 'lastly,' not 'for the future.'

l. 1307. ἀνέπταν φόβῳ, 'I am startled with dread.' For the aorist, cp. Aj. 693 ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτάμαν. ἀνταίαν, sc. πληγήν.

l. 1311. συγκέκραμαι, cp. Aj. 895 οἴκτῳ τῷδε συγκεκραμένην.

l. 1313. ἐπεσκήπτου, 'thou wert accused.' Cp. Plato, Laws 2. 937 B ἐὰν ἐπισκηφθῇ τὰ ψευδῆ μαρτυρῆσαι.

l. 1314. ἀπελύσατο, 'set herself free.'

l. 1318. ἐμᾶς .. ἐξ αἰτίας, 'so as to leave me clear of guilt;' cp. supra l. 614 ἐκτὸς ἄτας, 'so as to leave calamity aside.'

l. 1325. μηδένα = τὸν μὴ ὄντα. Cp. O. T. 1019, and note.

l. 1327. τἀν ποσὶν κακά, 'the evils before us.'

l. 1329. κάλλιστα is to be taken adverbially with ἄγων. Like ἀτίμως (l. 1069) and other adverbs, it is in part a predicate. Observe the emphatic position of ὕπατος in l. 1332.

l. 1335. τῶνδε, sc. τῶν προκειμένων. The burial of the dead bodies is meant.

l. 1336. 'All that I have desired, I have included in my prayer.' ἐρῶμαι in the middle voice is very rare.

l. 1337. ὡς πεπρωμένης, κ. τ. λ. Cp. the language of the Watchman, supra l. 236.

l. 1339. μάταιον, i. e. 'one whose purpose has failed.' Cp. Tr. 887 ἐπεῖδες ὦ ματαία τάνδ' ὕβριν.

ll. 1341, 42. οὐδ' ἔχω .. ἴδω, 'I know not which of the two to look upon.' The double question is idiomatic.

l. 1345. λέχρια, 'unstable.' τἀν χεροῖν is merely a variation of τἀν ποσίν, but more suggestive of fruitless effort. τὰ δ' ἐπὶ, κ. τ. λ., 'on my head has dashed a fate hard to bear.'

l. 1351. τῶν ὑπεραύχων goes both with λόγοι and πληγάς.

l. 1353. 'Teach wisdom to age.' Gnomic aorist.